

Christian Courier

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Clinton could bring mixed results for North America, say observers

Bill Fledderus

Canadian Christians should pray that Bill Clinton, president-elect of the United States, and his administration will keep their promises — especially their promises to show greater compassion for the weak and disadvantaged, says James De Borst, an emeritus professor of political science at Calvin College in Grand Rapids, Mich.



Bill Clinton.

Photo: C.C. files

"For example, Clinton has promised to try to improve our various health care systems, which are currently so expensive that 37 million Americans do not have access to them," says De Borst. "It's about time our government tried to

right such a long-standing injustice — that is what government is for." De Borst assumes that most Canadians would support Clinton's goal of installing some form of national health insurance.

"Christians especially should support such a move, because it shows concern for the poor and the weak," he says. "Christians, of all people, should be sensitive to the plight of the homeless, should feel a burden on their consciences for the way such people have been neglected over the past years in America."

Canada's economy closely linked to U.S.

Clinton has also promised to focus on improving the American economy by forcing employers to spend money on training programs for their workers and on improving national transportation and communications systems.

"If Clinton is successful in improving our economy, it will inevitably lead to growth in the Canadian economy," says John Tiemstra, an economics professor at Calvin. "Canada is America's biggest trading partner. Though many Americans don't realize it, the U.S. conducts more trade with Canada than it does with Japan."

Tiemstra predicts that under Clinton, the U.S. will soon finalize the North

See TAXES -- p. 2 ...

Thinkbit:

Any denomination that forces its way through the door of a child's imagination commits a break and enter into God's kingdom.

Ron Dube, a prisoner in Collins Bay Institute, Kingston, Ont.

Nicaragua not in the headlines but still in trouble, says aid worker

Marian Van Til, with MCC files

MANAGUA, Nicaragua — Nicaragua has faded from the headlines. North Americans see it as one more region "taken care of." There's no longer a war going on and the economy is open to free trade and foreign investment; but a closer look contradicts the optimistic impression many outsiders hold, says Bob Molsberry, a Mennonite Central Committee (MCC) worker in that country. In order to qualify for International Monetary Fund loans, Violeta Chamorro's UNO government has imposed brutal austerity measures.

"While inflation has been curbed and consumer goods made more available, Nicaragua's poor have been shut out of the shallow recovery," asserts Molsberry. "Unemployment has soared to almost 60 percent, up from 35 percent just two years ago."

Dark humour

Hundreds of ragged children converge on Managua street corners to sell just about anything — chewing gum, lottery tickets, TV antennas, kitchen knives — "in a pathetic attempt to support themselves and their families,"

Molsberry explains. "A joke currently making the rounds," he says, "is that the transportation minister plans to solve unemployment by installing another thousand stoplights — more work sites for the poor."

Many children are unable to go to school because of teacher and classroom shortages and high fees, says Molsberry. Under the Sandinistas, illiteracy had fallen to 12 percent in the 1980s, but it's back up to 30 percent.

A cholera epidemic — 1,500 cases have been confirmed — is spreading at

the rate of one new case per hour. Molsberry paints a grim picture of the national health situation:



Photo: C.C. files

Poverty in Nicaragua.

"Horror stories abound of hospitals without medicines and bed sheets, without nurses and even without dishes for patients' meals. Women share beds during childbirth, and family members must often run home for a cup so that a patient can drink water. Patients needing intravenous injections send someone to the pharmacy for the needles and drugs, if they can afford them."

We can't take this any more

At last, though, some Nicaraguans are beginning to protest. "They are demanding that the government respond to these desperate social needs," explains Molsberry. There have been major demonstrations in Managua.

"University students took to the streets for 47 days demanding more funds for education," Molsberry notes. "As soon as their protest was settled, private transport and freight carriers began blocking highway access into the capital to protest high taxes." Then, injured war veterans took over a social services building and other groups are presenting "their legitimate demands in their struggle to survive."

"Nicaraguans are relieved that the war is over," concludes Molsberry. "No one would want to repeat that piece of history. But today a different kind of war is being quietly waged, less intensively but just as deadly. Bullets are no longer killing Nicaraguan sons and daughters; hunger and disease are."

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News/Politics

Taxes, interest rates may rise under Clinton

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American Free Trade Agreement (NAFTA) with Canada and Mexico. Clinton, who has expressed dismay that environmental protection and workers' rights have not been properly dealt with in NAFTA, will probably negotiate parallel accords dealing with those questions, says Tiemstra.

"The result of NAFTA in Canada as well as in the U.S. will be that Canadians lacking in skills and education will find it more difficult to find jobs," he says.

If Clinton is to fulfil his many promises, he will have to raise taxes. But "he will never get enough money from taxes to cover what he wants to do," according to Todd Hartman, an American graduate student studying political science at the Institute for Christian Studies in Toronto. "We may as well face the fact that the deficit is either going to increase or skyrocket."

"Does anyone remember that the Republicans came into office campaigning as 'fiscal conservatives?'" he asks. "And look how they increased the deficit." Hartman points out that an increased American deficit will force Canadian interest rates to rise.

Tiemstra, on the other hand, is less pessimistic about Clinton's potential effect on the deficit. Clinton has repeatedly promised to attack the deficit, he points out, by increasing

taxes on foreign corporations (including Canadian ones) and on upper income earners. If Clinton can manage to cut the deficit at all, the benefits would reach both the U.S. and Canada, according to Tiemstra.

What lies ahead for our American neighbours?

A list of some of Bill Clinton's promises and objectives:

- increase the number and quality of training programs for American workers
 - reform the social welfare system, to put recipients back to work
 - revitalize public infrastructure (especially by modernizing transportation and communications)
 - give tax credits to promote investment in new technologies
 - encourage small and medium-sized businesses to use new technologies
 - create a new agency to commercialize research and development
 - raise taxes in order to pay for new programs and to cut the deficit
 - improve the environment
 - make health care more affordable
 - create a program to allow graduates to pay back their student loans via community work
- Source: various newspapers



David T. Koyzis

Across the Globe

A tradition of unwritten laws

Earlier this year I wrote of the attempts of Charter 88 in Great Britain to codify that country's unwritten constitution. Last month's column was devoted to the Charlottetown accord here in Canada. Although I offered qualified support for Charter 88 and spoke in favour of approving the Charlottetown accord, the latter's repudiation by the Canadian electorate need not be the calamity predicted by the federal government and the Royal Bank.

Virtually every country has both a written and an unwritten constitution. Even the Americans, who look to a concise 205-year-old document as wholly embodying their constitution, would do well to recognize that the "real" American constitution also encompasses a variety of unwritten conventions which provide the flesh, muscles and sinews filling out the rather skeletal provisions of the document itself.

In 1885 political scientist and future president Woodrow Wilson argued that the American system of "congressional government" was moving his country in the direction of a British-style parliamentary/cabinet system. And all of this was happening without changing so much as a sentence of the written document. Over the long term, of course, Wilson's prediction turned out to be incorrect. But at the time he was writing, the presidency was largely ineffectual and the Speaker of the House of Representatives seemed to be assuming the mantle of a *de facto* prime minister. In other words, the constantly-evolving unwritten constitution was modifying the way the written document operated and was interpreted in practice, and the American political system seemed to be developing into something similar to what we have here in Canada.

Who did the electing?

At the beginning of this month, American voters elected Bill Clinton as president — or at least they thought they did. Formally, of course, an electoral college will select the president next month as provided for in the written constitution. But by convention — that is, in accordance with the unwritten constitution — the members of the electoral college nearly always

vote *en bloc* by state delegation the same way a plurality of the citizens of their respective states have voted in November.

Coming back to Canada, another round of constitutional negotiations has ended in failure. Brian Mulroney's second attempt to "bring Québec into the constitution" has been unsuccessful, and it is unclear what the future holds for this country. A worst-case scenario would have Jacques Parizeau's Parti Québécois returning to power within the next two years and guiding that province out of confederation altogether. If public opinion there perceives an intransigent attitude on the part of the rest of Canada, then such a possibility becomes more likely.

On the other hand, it may be that Canada's unwritten constitution will fill in the vacuum left by the collapse of the Charlottetown accord. As both Meech Lake and Charlottetown demonstrate, written constitutions are necessarily inflexible and are deliberately made difficult to change. It may be that our political leaders have tried to make our written Constitution Acts do too much — something which our forebears had generally not seen the need to do in the past.

Unanimous consent virtually impossible

Given the virtual impossibility of changing a document by unanimous consent, Canada's political leaders may have to content themselves with making some necessary changes by ordinary political means. Notwithstanding the objections of Pierre Trudeau and others, Québec always has been a distinct society within our unwritten constitution, and this distinctiveness is unlikely to go away for lack of codification in our Constitution Acts. In similar fashion, we are certainly free to acknowledge and give effect to the rights of aboriginal communities even in the absence of entrenched written guarantees.

David T. Koyzis teaches political science at Redeemer College in Ancaster, Ont., and tracks the "making and unmaking of kings" (Dan. 2:21) for Christian Courier.

Correction

In our Nov. 6 issue, the last sentence of Dr. Al Wolters' column ("Bible Notebook") said the following: "The authors have not escaped the danger of forcing the linguistic and historical evidence in order to make the Scriptures say something about gender roles that they themselves cannot accept."

As stated, the sentence means the opposite of what Dr. Wolters intended it to mean. The sentence should have ended this way: "...in order to make the Scriptures say something about gender roles that they themselves can accept."

Christian Courier regrets the error.

Editor

Comment

Pressreview

Carl D. Tuyl



Pressreview

Monsieur came back from Florida and there were more rumours flying around in Ottawa than there were chickadees around my bird feeder. The scuttlebutt peddlers are writing their predictions about the Prime Minister's future like tarot card readers at a psychic fair. Will he or won't he?

★ ★ ★

Preston Manning wants to retire a whole lot of cabinet ministers in order to cut spending. Considering that our government has three dozen of them, complete with ministerial entourage, that isn't such a bad idea. Mr. Manning isn't the only one who came up with that suggestion, though. Secretary of State Robert de Cotret wants to get rid of at least 12 ministries. The government wants to stop the draining \$27.5 billion deficit.

★ ★ ★

Much attention was focused on our airline industry. Air Canada, which is broke, bought Continental, which is bankrupt, for \$450 million. Only in Canada, eh? The other airline is on life support and expected to expire.

★ ★ ★

A most thought-provoking and interesting series of five articles appeared in the *Toronto Star*. Linda McQuaig wrote about "The Fraying of our Social Safety Net." In her articles she warned that Canada's social policies are moving in the direction of the American model of the last

decade and a half. With statistics she shows that the European welfare policies of cradle-to-grave care do not depress national economies.

Ken MacQueen of Southam News writes a similar warning: "Ronald Reagan's trickle-down theory of economics — invented by a two-term president with a one-term mind — never much worked." Conrad Black, by the way, bought a big chunk of Southam News. The economic and political thinking of Mr. Black, as well as that of his acid-tongued spouse, hark back to the medieval feudal system: whip the serfs and make them work.

★ ★ ★

Manitoba's Liberal Party leader Sharon Carstairs is calling it quits. She is tired out after spending an unbelievable amount of energy in the referendum campaign. In the wake of the referendum vote, support for the Conservative government dropped to 17 percent, down three percentage points from September.

★ ★ ★

The Rev. Irvin Gordon Perkins has died at the age of 92. He is said to have held the record for officiating at marriages. He conducted more than 5,000 weddings, performing up to 12 marriages a week. One wonders whether the man did anything else.

Another semi-ecclesiastical news item: a 23-year-old novice nun in l'Avenir, Quebec, has daily conversations with the Virgin Mary. Alas, Monseigneur Raymond Saint-Gelais, the Catholic bishop of the region, has serious doubts about the whole thing. Sceptic gent, that Monseigneur, isn't he?

★ ★ ★

The English tabloids continue their reporting of the alleged marriage crisis in

Buckingham Palace. Ever sympathetic to royal adversities, we give our readers the Buckingham Palace telephone number so that they will be able to convey expressions of encouragement to their Royal Highnesses: 011-44-71-930-48-32. Tell them "Carl told me to call."

★ ★ ★

The other great news from Britain is that the Church of England has allowed the ordination of women. About time!

★ ★ ★

China experts believe that recent changes in the country's politbureau were not really significant enough to change the government's policy. The old Chinese Geritol clan seems to remain in firm control.

★ ★ ★

Germans seem to be unable to make up their minds: mass demonstrations deploring the Nazi pogroms turned ugly when neo-Nazis conducted their often violent counter-demonstrations. There is a macabre similarity in these events with the scenes of the late '30s in Germany.

★ ★ ★

Another event which conjured up pictures of that period is the trade quarrel between the U.S. and the European Community, the latter which subsidizes its farmers like a mother lovingly applying talcum powder to her baby's posterior. The trade wars of the '30s gave us the Great Depression, which I recall was not a period of great prosperity!

★ ★ ★

While Boris Yeltsin made the rounds in European capitals, Russians marked the 75th anniversary of the Bolshevik Revolution. Some celebrated the new regime while others gathered to protest what they see as the destruction

of their country and its social system in the wake of the collapse of communism.

★ ★ ★

I do collect what are called "urban legends." One which was told me last summer in the Netherlands was described to me just this week as a Toronto event. A family's barbecue is stolen from their backyard, but a few days later it re-appears with a note of apology and two theatre tickets to make up for the inconvenience. The husband and wife gladly accept the tickets, attend the theatre performance and when they return they find their house ransacked and all their valuables gone. A truly international horror story. I have many more. They are evidence of the fact that crime is on the increase and that it does

not stop at any border.

★ ★ ★

President-elect Clinton is busy putting a government together, and already he is greasing the wheels with important members of Congress. So far, he hasn't called me. Someone who did call me was a nice-sounding woman who inquired whether I wanted my ducts cleaned. You think she knew that I suffered from a touch of bronchitis?

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and also the chaplaincy coordinator for the Christian Reformed Church.

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Editorial

Why attend Remembrance Day ceremonies?

We have gone through another Remembrance Day in Canada and another Veteran's Day in the U.S. At 11 o'clock on the 11th day of the 11th month in the year of our Lord 1992 people at cenotaphs and in schools observed two minutes of silence.

Most people were at work though and, unless their workplace provided a signal, did not allow their daily routine to be interrupted. I confess that I was working away at my desk, forgetting about the time of remembrance. For some archaic reason people working for the post office, banks and civil service had the day off and could spend eight hours remembering the fallen.

In Israel, where the sights and sounds of war are much more of a reality today than they are in North America, everything comes to a grinding halt at 11 o'clock on November 11.

Traffic stops, people step out of cars and bow their heads to remember the fallen. Nobody dares or wants to miss the two minutes of silence.

The focus is too limited

One reason why Canadians have a much lower rate of observance is that war is not a reality for a majority of them. Another reason may be that there is not enough meaning in the ceremonies of remembrance to demand everybody's attention. The focus here in Canada is on World War I, World War II and the Korean War. In the U.S. the Vietnam War is included as it has taken on larger proportions in passing years. In Washington, people gravitate to the Vietnam War Memorial, its "wall of memory" etched with the names of 55,000 dead soldiers.

But does a remembrance of these wars carry enough significance in 1992? How much meaning is there in this event if the focus is exclusively on veterans and their memories? No doubt, there is great significance in such remembrance for those who were part of the war. Even for someone like me who remembers crouching against a house in northern Holland while Allied planes were fighting German planes overhead the thought of war and of soldiers dying has much meaning. Remembering comes easily if the occasion demands it. But these are private memories not shared by all.

Time brings new conflicts

The focus on November 11 is on events that took place many years ago. How can the younger generation feel deeply about World War I, for example? How many of us older folks feel deeply about the Napoleonic wars even though they encompassed much of Europe?

The imagination of today's younger generation is gripped far more by the decline of the communist empire and resulting political and social unrest, the reality of war in the former Yugoslavia, xenophobic attacks on refugees and immigrants in Germany, famine in Africa, mysterious illnesses like AIDS, rape and murder in homes and on streets, the dangerous despoiling of the environment and the economic woes of a world in severe recession.

The problem with many of these modern conflicts is that there is no clear enemy to fight and no clear victory to celebrate. Yet all these forces rob people of their freedom as much as did the occupation of most of Europe by

German forces during the Second World War and there are as many casualties. And I dare say there are as many heroes who risk their lives in trying to gain a victory.

Where is the spirit of repentance?

Another reason remembrance may be failing is that there is no religious depth given to the occasion. Somehow our thoughts linger with the sadness of young men and women dying in battle and the thought that war is useless and cruel. But where is the spirit of repentance and the light of hope?

There ought to be confession of sin at Remembrance Day ceremonies. There ought to be a calling on God to save us from our folly.

And there ought to be a dedication to fight all destructive forces in this world, not only the external ones that try to take political territory (they are the least harmful) but especially those who want to conquer our soul. For isn't the enemy at work in our hearts the same one that moves in political systems? At the bottom of every disorder, interpersonal or international, one will find sinful human desires.

Where is the hope?

The 11th hour on the 11th day of the 11th month commemorates the time and day that the armistice was signed following World War I. This was supposed to have been the war and armistice that ended all wars. It proved not to have been that. For the same reason Remembrance Day ceremonies will not improve the situation in the world as long as the Spirit of God is not invoked and the fruits of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control — are not pursued diligently.

The saddest part of any Remembrance Day parade (as the one I saw this year come from the Westmount CRC in Strathroy, Ont.) is when, after the last sounds of the bagpipes have dispersed, the veterans board the buses that take them to the Legion Hall. There they spend the rest of the day recollecting over beer and other drinks. I am not discounting the comradeship that exists among veterans, comradeship that may heal some wounds and drown some sorrows. But where is the hope for tomorrow?

And why should young people attend commemoration services that gloss over the reality of evil and ask only for the indulgence of a tear?

BW

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Sports

REFLEXION



John Byl

REFLEXION

Locker room prayers

In the dying minutes of the final World Series game the TV cameras panned the spectators, several of whom were praying for their team. Jane Fonda, wife of Atlanta Braves owner Ted Turner, was also seen during the series praying for her team. Though we could not hear the prayers, my daughter commented that the prayers were "not sincere." She felt the prayers probably asked God for a win for their team, and she thought God would not listen to such prayers. We then ask ourselves: does God belong in the locker room?

In a post-game interview Joe Carter commented that "God has been with us the whole season." We might be cynical and ask if God had not also been with the Atlanta Braves and all the other teams. I doubt Carter would deny that, but he wished to acknowledge the importance of God in his own life. Perhaps his ready smile on the field reflects his joy in the

Lord. We might ask ourselves if we are as verbally honest and emotionally expressive about God's impact in our everyday work.

Salvation his greatest delight

Kelly Gruber seemed to understand well the words of Psalm 147:10-11: "His [God's] pleasure is not in the strength of the horse, nor his delight in the legs of a man; the Lord delights in those who fear him, who put their hope in his unfailing love." Gruber was asked if his World Series home-run was one of the greatest moments in his life. He responded by acknowledging that finding salvation in Christ was his greatest experience, and with a smile on his face commented that hitting that home-run came a close second.

If God is not concerned with the "legs of a man" or who wins the World Series, do we leave him out of the locker

room? I remember a coach of a team in a public college commenting on how their pre-game prayer meetings were tremendous opportunities for bringing players to a closer relationship with God. Perhaps we would agree that prayer for the purpose of effective witness is appropriate, but I think there is more that is appropriate.

Not asking for a win

I have a colleague who before every squash game asks his opponent if they might bring the game before the Lord in prayer. They ask that the game be well-played, that no one injure him- or herself, that positive spirits prevail, and that the Lord be honoured through it. I coach a college volleyball team and we begin our volleyball games and road trips that way as well. If that was the focus of Fonda's prayers and those of other spectators, then they prayed well. Scripture invites us to pray "on all oc-

casions with all kinds of prayers and requests" (Eph. 6:18).

Perhaps we ought to pray more in our church hockey leagues, baseball leagues and other sporting events. Perhaps we should have all players from both teams come to centre ice, centre court or the pitcher's mound, lock arms and ask God to bless and take pleasure in the athletic contest which is to follow.

I think we honour God's invitations for people "everywhere to lift up holy hands in prayer, without anger or disputing" (I Tim. 2:8), and to "be joyful always; pray continually; give thanks in all circumstances" (I Thess. 5: 16-17).

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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News/Family

Canadian CRC takes first step toward fighting racism

Reinder J. Klein

Waterdown, Ont. — According to Dr. Edward Scott, Christians must acknowledge the reality of racial prejudice in themselves and in the church and not blame its existence on

them of racism in four contexts: church and worship, socio/political/economic areas, Native Canadians and immigrants and refugees.

Bing Goei, executive director of SCORR, said he was



Photo courtesy Reinder Klein
Participants at the consultation included (L to R) John Hiemstra, Harry Kits, Gerry Vandezande and Rev. Simon Wolfert.

others.

The former Primate of the Anglican Church of Canada spoke at a consultation on racism at the Notre Dame Retreat Centre in late October. The theme of the consultation, which was sponsored jointly by the Synodical Committee on Race relations (SCORR) and the Council of Christian Reformed Churches in Canada, was "Crossing bridges — from cultural distortion to reconciliation."

Scott also recommended that Christians should analyze existing situations more carefully, put aside arrogance and reject dogmatism in their efforts to discern creative ways for overcoming the distortions that flow from racism. "It is as we recognize our own need to repent and take steps to do so that we can become leaven, light and salt in the world and move in the direction of true reconciliation in the human community," he said.

Following the presentation of background papers by Dr. John Hiemstra, who teaches political science at The King's College, and Kathy Vandergrift, executive assistant to the mayor of Edmonton, small groups explored the prob-

most satisfied with the results of the consultation. He seemed particularly pleased with the many recommendations for concrete action to be taken both at the local and denominational level.

But it was clear to him, he said, that the Waterdown consultation was only the first of many steps to be taken on the road that leads from cultural distortion to reconciliation.

Copies of a full report of this consultation will eventually be available from the CRC denominational office in Burlington, Ont.

Aboriginal

When I am born I am black.
When I am old I am black.
When I am sick I am black.
When I am cold I am black.
When I am hot I am black.
When I die I am black.
When you are born, you are pink.
When you are old, you are white.
When you are sick, you are green.
When you are cold, you are blue.
When you are hot, you are red.
When you die, you are purple.
—And you have the cheek to call me coloured?

Reprinted from *Trowel & Sword*.



Marian den Boer

Like the Lilies



Ants

"Go to the ant, you sluggard; consider its ways and be wise!" (Prov. 6: 6).

Wisdom where are you?

Frequently, ever more frequently, I was seeing ants; big black ants crawling up the brick-work on the front porch, and inside my home crawling across the kitchen floor, along the upstairs hallway and around the bathroom sink. Sometimes I let them be. Sometimes I squeezed them into a paper tissue.

I was also finding what looked like tiny crumbs inside my kitchen cupboards. I realized these were bits of chewed up sawdust after someone informed me my big black ants were no ordinary run-of-the-mill ants: they were carpenter ants. These ants were eating up my home.

Would our insurance replace a house which had been reduced to a pile of sawdust? I wondered. But it wasn't until several very large ants dropped out of the basement office ceiling onto my work area, that I finally declared war.

A neighbour recommended Green Cross Ant Killer. I faithfully placed little sticky droplets on windowsills and at doorways. I didn't feel good about exposing the family to chemical residue. I also didn't feel like pulling everything out of the cupboards repeatedly for the three or four required treatments.

Noxious methods, questionable results

Rather annoyed, I turned to extermination in the yellow pages. I called the answering services of four different companies. All four companies called me back promptly that same day — as I was preparing supper.

Basically they offered four approaches.

There was the spray-everything-in-sight method; the scientific approach involving discussion, analysis, solution and maintenance; the expensive "Why not have us chemically treat your lawn as well"; and the natural method which involved leaving food out for the ants to take back to their nests. Prices ranged from \$225 to \$350 with three-month, six-month and one-year guarantees, depending on the approach, not the price. The most expensive method had the shortest guarantee.

Needless to say the phone calls left me rather confused. Maybe my accountant husband, Marty, could sort this one out.

'Watch them yourself'

It so happened my parents had been invited to help eat the supper I was trying to make between phone calls. I should have asked Dad's advice in the first place. It sounded rather biblical. "Just watch them yourself." He didn't actually say sluggard. "See where they go. You'll find the nest soon enough."

The next day I tried following Dad's advice (it was cheap and Marty recommended it), but the ants seemed to sense what I was doing. They would wander around in circles until I got bored. This would take about a minute and a half.

They also must have sensed my interest in their demise — because they disappeared. Or are they in the dormant stage? There has to be some wisdom here somewhere.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

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Cinema/Arts

Cinema summaries

Marian Van Til

A River Runs Through It

Rated PG

Stars Craig Sheffer, Brad Pitt, Tom Skerritt, Emily Lloyd, Stephen Shellen

Written by Richard Friedenberg, based on the novella by Norman Maclean

Directed by Robert Redford

A River Runs Through It is more a literary work illustrated with moving pictures than a typical commercial film. It sticks very closely to Norman Maclean's novella of the same name, a partially fictitious autobiographical account of Maclean's boyhood in Missoula, Montana, his relationship with his Presbyterian minister father, his mother, and especially his artistic, later-to-become-journalist brother who marches to his own drum.

Maclean, who taught literature for 40 years at the University of Chicago, did not begin to write *A River Runs Through It* until 1976 after he had retired, and then did so only because his children urged him to write down some of the stories he had told over the years. Maclean died two years ago at the age of 87 just before work on this film began.

A story elegantly told

Rev. Maclean, Norman's father, loves fly fishing, literature and poetry, including that in the Bible of course. He teaches his sons that God speaks in nature. And there is plenty of opportunity to hear God's voice in the mountains, woods and rivers of Montana, circa 1910-1935 — but for the Macleans, especially in the rivers.

For all their articulateness, the Maclean men have difficulty communicating verbally.



They truly communicate when they're fly fishing. Both the film and the novella begin with the narrated words: "In our family, there was no clear line between religion and fly fishing."

Because a film naturally can't get into a person's thoughts like a book can, this film, especially, has an unusual amount of narration—read effectively by director Robert Redford. All that narration is not annoying, as it might be. It is, in fact, eloquent. But it's risky to create a film which needs to rely on narration to make it hang together. That points up the difficulty of turning literary works like Maclean's into film—the latter which necessarily must rely on action and dialogue, not philosophical musings, to be effective.

Robert Redford was willing

to take that risk, and he's one of the few current filmmakers who could pull off such a project and get a major studio to back it. Redford loves Maclean's novella and it shows in this film.

Quiet impact

Redford's risk paid off. Undoubtedly anyone who loves good literature will appreciate this film. But Redford was banking on the fact that so would some of the mainstream movie audience, particularly

young males. The story, after all, involves a couple of young males and the bond between them, and their mutual bond with the river near their boyhood home. Norman's brother Paul, a sensitive rebel who comes to a bitter end, will evoke recognition and sympathy in many. (Brad Pitt, the actor who plays Paul, looks and acts uncannily like a young Robert Redford.)

One disappointment is the lack of carry-through in depicting

the effects of the Reformed (Scots Presbyterian) theology that obviously permeated the Maclean household. The film begins well in that regard, and there's an implication that such thought continued to be important to Norman Maclean all his life. But in the film its effects suddenly seem to dissipate.

This is an excellent film to see with older children in a family, or to show and discuss with junior and senior high school students or church youth groups. *A River Runs Through It* makes a quiet but enduring impact.

Photo exhibit probes 'meaning of life' for lifetime prisoners

AKRON, Pa. (MCC) — Irvin Moore, 43, has been in prison for 24 years. He likens his life sentence to an insect encased in amber, the petrified resin of certain pine trees. Some amber contains fossilized insects. As the resin hardened, the insect's movements became slower and slower until they finally ceased.

"Thank God I've been able to move enough to keep the liquid around me from solidifying," says Moore. He is among the 600 male "lifers" ineligible for parole at Graterford prison north of Philadelphia. These men must find ways to occupy their time.

"The Meaning of Life," a photo exhibit by self-taught professional photographer Howard Zehr, director of Mennonite Central Committee's U.S. criminal justice office, was unveiled at Graterford last month. Zehr's exhibit displays no numbers or dates, prison bars, cells, tattoos or prison uniforms. Instead, his black and white portraits portray inmates who could be taken for bankers, lawyers, musicians or teachers.

"Perhaps the highest calling of photography," Zehr says, "is to find human connections to that which seems foreign and unfathomable. Photography can build community when it reminds us of what we have in common with others, helping us to identify with people who seem different."

Zehr says his interviews were at least as valuable to the lonely men as the photos. He was impressed with the profoundness of their thoughts on life and death. But the inmates were also impressed with him. Lifer Tyrone A. Werts says, "Mr. Zehr has shown an extraordinary sensitivity to the situation of the lifer... has a genuine grasp of the problems we all face in the criminal justice system and has given unstintingly of his time and good will in ministering to the men of Graterford."

Zehr hopes to repeat the exhibit throughout Pennsylvania and to publish a book of his photos and interviews.

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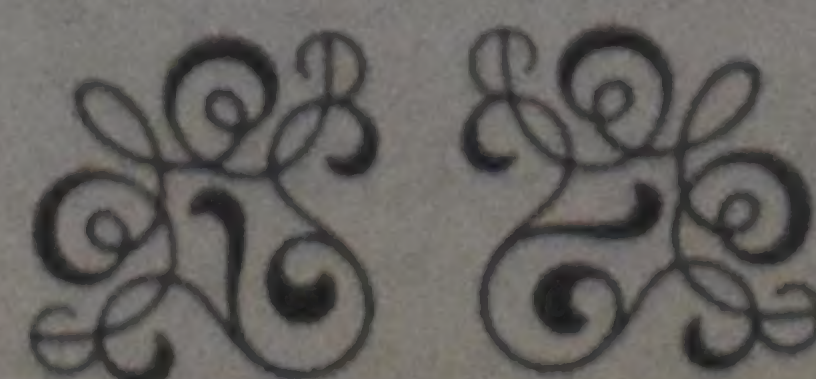
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Church Marian Van Til, page-editor

Church body adopts report on our relationship with animals

Stan de Jong

AMSTERDAM, the Neth. — The Council of Churches in the Netherlands recently adopted a declaration of faith concerning humankind's relationship to and conduct with animals. This association with the animals is a confessional matter in line with God's instruction to Noah and his sons, says the report: "I now establish my covenant with you and with your descendants after you and with every living creature that was with you — the birds, the livestock and all the wild animals, all those that came out of the ark with you — every living creature on earth" (Gen. 9: 8-10).

The wholeness of creation

The Dutch declaration was authored by a work group called *Kerk en Dier* ("Church and Animal") which was

formed in response to the 1988 report by the World Council of Churches called "Liberation of Life." There is no doubt that long before that, many Christians were critical of the church's aloofness to why many animals unnecessarily have to suffer (cf. *Centraal Weekblad*, Oct. 23, 1992).

The report lauds the growing awareness among many Christians that God's creation must be seen as an all inclusive wholeness. Such Christians willingly attend conferences, rallies and special meetings which focus on the environment or the "natural world" but where little time is spent talking about the intrinsic worth of animals (whether pets, farm animals or wild animals).

The work group boldly states there is no wholeness of God's creation if animals continue to be treated unjustly.

Love for God means love for his creation, including everything he created. It means having respect for all living things, human, animal and plant.

Humans, as God's "business

abused, captured, mutilated and humiliated animals, which is often caused by people who proudly consider themselves far above animals. Such attitudes are in direct contrast with biblical directives concern-

production, sale of furs, laboratory testing of animals, sport fishing, hunting. Animals are also being manipulated genetically and in other ways caused to suffer greatly. The *Kerk en Dier* work group's

starting point is faith in the triune God.

Our future is secure in God and he will one day restore the unity of his creation, says the report. "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 21: 4).

That is so for humans but also for God's other creatures, many of whom

have suffered much pain and misery at the hands of humanity, says the report. "In the life of Jesus Christ, and in his Word we will find answers to our questions and solutions for our problems."

The task of the church must be to do everything possible not to cause more tears and suffering to all living creatures on earth, the report asserts.



Photo: Ingrid Torn

Uniting Dutch churches approve a schematic church order

GRAND RAPIDS, Mich. (REC) — Three Dutch churches, two Reformed and one Lutheran, approved a schematic church order for a new united church body. In a three day meeting in early October a joint synod approved the outline and sent it back to committees for further work. The three churches in the so-called *Samen op Weg* ("Together on the Way") process are the Reformed Churches in the Netherlands (GKN), the Netherlands Reformed Church (NHK) and the Evangelical Lutheran Church of the Netherlands.

The only serious criticism about the union came from the Reformed Alliance (*Gereformeerde Bond*) within the NHK. The primary criticism was whether the new church would be sufficiently Reformed. The new order recognizes the historic confessions of both churches, and mentions in particular the Concordat of Leuvenberg as the place where Lutheran and Calvinist traditions were brought together.

Discussion about the name

of the proposed church evoked more disagreement. The proposal brought to the joint synod was United Church of the Reformation in the Netherlands. The word for "reformation," namely *reformatoirsch*, is different from the Dutch word in the names of both the GKN and NHK (*gereformeed* and *hervormed*). The Lutherans thought the word "evangelical" should be used. Others suggested either "united" or "reformed" be eliminated. Suggestions such as United Protestant Church, Netherlands Evangelical Church and Together on the Way Church were made.

GKN professor K.A. Schippers welcomed some developments in the proposed church order. He pointed out the relaxation of parish geographical boundaries, the emphasis on the contributions of each member and greater freedom of choice for congregations in the celebration of the sacraments. He called these examples of renewal.

representatives," are expected to see to it that animals can live "according to their nature, their kind." In the measure that we respect them, we show how closely we are associated with animals. If we consider animals as "things" instead of "co-created creatures" we undermine God's purposes. Humankind must serve God in all things, says the report.

God sees the suffering of

ing our association with animals, says the report.

Church has a duty

Many people, and many Christians, are becoming increasingly aware of their guilt in the mistreatment of animals.

The church, the report states, clearly has a task and duty to educate its members as to how animals are used (and abused) for human gain: meat

New Brunswick crusades successful, had special appeal to bereaved

FREDERICTON, N.B. — Over 40,000 people attended crusade meetings in stadiums in Fredericton and Moncton in October, and over 1,000 came forward to make a decision for Christ, according to a news release from the Billy Graham Evangelical Association.

The crusades were led by evangelists John Wesley White and Franklin Graham, as-

sociates of the Billy Graham Evangelistic Association.

White says the crusades were especially meaningful to him because a large number of bereaved parents came forward. He and his wife had previously experienced the death of their son Wes in a tragic airplane accident.

The crusade's executive committee was headed by a

variety of local Christian leaders including representatives of the Anglican, United and Roman Catholic churches.

Preparatory work for the crusade, which also included satellite meetings in St. Stephen and Grand Manan Island, united over 62 churches in Fredericton and 50 in Moncton.

understand
follow embrace
read hear in
experience

Word and Spirit

use trust heed
know obey
listen feel
embrace



Andrew Kuyvenhoven

Unembarrassed by loss of dignity

My father could be so moved by a story, a hymn or a Bible text that his voice would choke up and tears would come to his eyes. As a boy and a young man I found that embarrassing.

Now I am an older man, and sometimes the same thing happens to me when I hear a story, a hymn or a Bible text. And sometimes I am embarrassed by it.

However, recently I have been looking at some Bible characters who were unembarrassed lovers. They should teach us to enjoy the freedom to love God above all, even if it seems silly to our neighbours.

My first model is David. His poems about the Lord might seem too sentimental for those rough and tough fighting men who were always in his company. But David's most embarrassing show of love for God came on the day when the Lord made the city of Jerusalem his residence. David danced before the ark. Dressed in the tunic of a priest, he lost his royal glamour. Of his own wife it is written, "When she saw King David leaping and dancing before the Lord, she despised him in her heart" (II Sam. 6: 16).

Wealth didn't stop him

My second model is Zacchaeus. He was very rich, and you and I know how money adds "dignity" to a person's life. Once you have a million you cannot stay in the old house. You've got to have at least four bathrooms and lawn service. Zacchaeus "was a chief tax collector and was wealthy." Everyone in Jericho knew him, and most people hated him.

We will never know why he was so anxious to see Jesus. But when he heard that Jesus was coming to town he became almost desperate to see the Rabbi from Nazareth. So strong was his desire to see Jesus that he left his dignity at the foot of a sycamore tree. And when everybody was smiling and smirking because that filthy-rich little tax collector sat like a bird on a

branch, the Saviour's voice called him. And Jesus' love for sinners saved this lost son of Abraham (Luke 19: 1-9).

Next you should look at Mary, the sister of Martha and Lazarus. She broke the rules out of devotion to Jesus. First she sat at his feet as if she were a man and as if she were his student. She irritated even her dear sister Martha (Luke 10: 38-42).

A sweet smell to the Lord

But the second time she really made a fool of herself out of love for Jesus. When she sensed that this was Jesus' last visit at their house in Bethany, she took the most precious thing she had hoarded — a pint of pure nard — and poured it over the feet of the Master. And she did more than that. In an undignified show of utter devotion she loosened her hair and wiped Jesus' feet. Everybody in this fragrance-filled house thought that Mary was crazy. But Jesus smiled at her and accepted her gift as an anointing for his upcoming burial (John 12: 1-8).

The final picture of someone who lost his dignity for love's sake is the father of the prodigal son. It happened when that abusive but penitent boy walked home: "While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him" (Luke 15: 20). The neighbours must have laughed at this undignified foot-race by an elderly man. He ran a long way to meet, to embrace and to kiss this good-for-nothing son right there on the street.

Anyone who has been thus welcomed by the Father should be unembarrassed to express love even at the cost of one's dignity.

Andrew Kuyvenhoven is a retired Christian Reformed pastor who now lives in Grand Rapids, Mich.

Proposed law regulates religion in Albania

TIRANA, Albania (EP) — A proposed law in Albania would require any religious group besides Muslims and members of the Orthodox and Catholic churches to ask a powerful committee for the right to exist. All religious groups would operate under the authority of lawmakers, the president, the cabinet, and a specially appointed committee for religion.

Lawmakers decided to delay action on the proposal after human rights experts and Christian believers, some from outside the country, alerted them that other countries would view the law as a serious limitation on freedom, according to Baptist Press.

Evangelical Christians view the proposal as a stumbling block to starting churches in the once-communist nation and have argued that the law would violate the United Nations

1981 resolution against religious intolerance.

Evangelicals hope diplomats outside Albania will urge the nation to replace the draft law with something based on religious freedom guarantees in other modern nations.

The law would require groups to petition a government-appointed committee and win its approval before acting as a religious organization. Such groups would need to have at least 100 believers, and would have to be led by an Albanian.

The law was supposedly designed in "good faith" to prevent Albania from being divided by various religious interests, said president of the International Academy for Freedom of Religion and Belief, James Wood.

Introducing the real Madonna — and her child

MINNEAPOLIS, Minn. (EP) — As pop icon Madonna's new book *Sex* and new album *Erotica*, are gaining notoriety, a Minneapolis church is using the resultant media hoopla to its advantage. An ad for Hennepin Avenue

United Methodist Church in *Minnesota Parent* magazine reads, "Introduce your children to the original Madonna. Do you want your children to grow up thinking Madonna was nothing more than a material girl?"

Christian Courier

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six objectives which represent our continuing
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This week we publish Objective 3:

"Communities of Mercy"

"Include stories of pain and healing which encourage readers to acknowledge their own brokenness and to declare solidarity with those who are suffering."

Features

Supreme Court quashes Hutterite decision to expel member

(A report and analysis in two parts)
Part 1

Edward J. Vanderkloet

On Oct. 29, 1992, the Supreme Court of Canada ruled that the expulsion of Daniel Hofer and a group of his followers from the Lakeside Colony of Hutterian Brethren was invalid because the colony had failed to observe the rules of natural justice. The impact of this decision will not be limited to this tiny religious community in Manitoba. It will be felt by other churches as well as private clubs and organizations.

The disagreement started when the colony elders ordered Mr. Hofer to stop manufacturing a hog feeder which another colony had already designed and patented. Hofer

court to order Hofer to vacate the colony land.

Absolute conformity

According to Hofer, the disagreement occurred in the context of a larger division in the Hutterian Brethren Church over the leadership of Rev. Jacob Kleinsasser who had imported ideas that were too restrictive from American Hutterites. "Their idea was that if a member doesn't obey to the letter exactly as management says, he should be expelled and kicked off the property," Hofer told a Canadian Press reporter.

Although excommunication from any church is a serious matter, this is particularly so for the Hutterites because it

fore, to hear that this dispute has been litigated all the way to the Supreme Court of Canada is not as surprising as one might think.

Told to stop

Hofer claimed that he had first invented the hog feeder in question, even though another colony had patented it. When a patent infringement suit was launched against the Lakeside Colony, their overseers satisfied themselves that the suit was valid and they negotiated a settlement with the patent holders by paying them \$10,000. They also told Hofer he must stop producing the hog feeders.

Hofer was quite upset about this because he believed that he was within his rights manufacturing the feeders, and because he felt that the colony members ought to have been consulted before a decision to negotiate a settlement was made. He gathered some support among the colony members and got them to sign a document which he used to convince the bank to put a stop-payment on the settlement cheque.

Disrupted meeting

The next day, Jan. 21, 1987, a meeting was called by the overseers. All members were given notice of the meeting. It was described as an annual meeting, and although there was no explicit agenda, everyone knew that Hofer's continued production of the hog feeders was to be the subject of the meeting.

The chairperson began the meeting by trying to read some documents regarding the settlement of the patent suit. Hofer became angry and repeatedly tried to interrupt. After some sharp exchanges he was asked to leave. In his absence, the

membership agreed that Hofer had to be disciplined with a mild form of shunning, specifically that he would have to eat separately and worship separately for a period of time.

Out of the community

When Hofer was called back

member, he is out of the church." The members endorsed that ruling.

Hofer's sons and some other followers were also expelled. However, they refused to leave the colony land, and this led the colony to launch a lawsuit.

It was successful at trial, obtaining an order that Hofer vacate the colony land. Hofer appealed to the Manitoba Court of Appeal, which affirmed the decision of the trial judge. But on Hofer's further appeal to the Supreme Court of Canada, these decisions were reversed. The 97-page decision concluded that Hofer had never been properly excommunicated and therefore could not be ordered off the land.



and told of the decision and told to repent and accept it, he refused and told the overseers to go home. He was cautioned that this refusal to repent and accept the punishment meant that he was expelling himself. After further discussion, the chairperson said, "He is no

(Next week: the ruling of the Supreme Court and its possible consequences.)

Edward John Vanderkloet is a lawyer who practises in Kitchener, Ont.



Photos from *The Hutterites of North America*

The close-knit nature of Hutterite communities means one is rarely alone.

ignored the orders, and this eventually led to a decision to excommunicate him. Hofer then refused to leave the colony and the colony responded by commencing an action in the Manitoba Court of Queen's Bench, asking the

does not simply exclude persons from participation in worship, but cuts them off from social contact, terminates their work and physically exiles them from their dwelling, leaving them with only the most basic personal property. There-

Hofer versus Hofer

In 1970 a case similar to the one described above went to the Supreme Court. In that case, when by coincidence both parties also had the surname Hofer, some Hutterites had converted to another religious faith and consequently been expelled by their colony. (The Supreme Court sided with the colony.) That case contains a brief sketch of Hutterite history:

The history of the Hutterian Brethren goes back to the 15th century when they adopted their own form of medieval monasticism as a result of which they were persecuted in Europe, and after migrating from one country to another for nearly three centuries, a small group came to the United States. Today there are 15,000 Hutterites in North America living in colonies or communities of Brethren, each of which is usually limited to about 100 people and in all of which the members devote themselves to a communal form of life in which private ownership is not recognized and all real and personal property is held for the purposes of the colony and for the benefit of each and all members thereof. Membership in the Hutterian Brethren Church is a prerequisite to membership in all such colonies and the daily tasks of the members are related to an expression of their religious beliefs. *Hofer v. Hofer* (1970) 13 D.L.R. (3d) 1, at page 5.

John Pater

"Now God is speaking my language.... Now God is speaking without an accent." Those are responses to the new Inuktitut translation of the New Testament, says Dr. Harold Fehderau, director of Scripture translation for the Canadian Bible Society.

It's been well over 100 years since the Bible was first translated into Inuktitut, the language spoken by Inuit (formerly called Eskimo) living in Labrador, northern Quebec, the Northwest Territories, Greenland and Alaska. But that translation (completed in 1871) was done by Moravian missionaries for whom Inuktitut was a second language. And it was written in the dialect of the Labrador Inuit.

Fehderau tells the story of a woman from Igloolik, near northern Baffin Island. She had been reading the older translation and felt she was understanding it. However, there were many passages she didn't really understand, but she simply assumed that was the mystery of the Word. When she read a first draft of the new translation of the book of Mark, however, she exclaimed, "It was like a veil had been lifted from my eyes."

The four translators for this work were all Inuit; and all are ordained ministers in the Anglican Church of Canada, with parishes in various parts of the eastern Arctic. Rev. Ben Arreak, from Pangnirtung, N.W.T., is one of the translators. He says the old translation was hard to read and the text was out of date. "It was important to change the language to the way *our* mind functions," he says.

More than one kind of love

Arreak says an example of the archaic nature of the old translation is the term for *love* that was used. Inuktitut is similar to Greek in that there are various terms for love, depending on whether you are referring to love of God, love between lovers, or love of food. But the same Inuktitut term for love was used throughout the older translation. That term, says Arreak, presented a picture of pity. And so when Inuits turned to pas-

God speaks the language of Canada's eastern Arctic people

**The Gospel of John, chapter 1, verse 1
in Inuktitut syllabics:**

1 ᐱᐅᐅᐅᐅᐅᐅ ᐱᐅᐅᐅᐅᐅᐅ ᐱᐅᐅᐅᐅᐅᐅ ᐱᐅᐅᐅᐅᐅᐅ ᐱᐅᐅᐅᐅᐅᐅ ᐱᐅᐅᐅᐅᐅᐅ
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An elderly Inuit reads the Bible in his own language.

Photo courtesy: Canadian Bible Society

sages about loving God, they couldn't understand what had happened to this sovereign God that he would need pitying.

In the new translation, various terms for love are used, depending on their context. The term used for love of God presents a picture of hanging on to something that is so valuable you would never let it go.

Arreak says that picture better fits the understanding of a God who is over all. For his people, the language of the new translation "comes into their blood," asserts Arreak.

This new translation is written in syllabic script, a form of writing developed by mis-

sionaries in the 19th century. It was used first for the Cree language and was adapted to be used in Inuktitut. The 20,000 Inuit in northern Quebec, Baffin Island, and the central and high Arctic still use syllabics extensively. This new translation is specifically for them and was written keeping in mind the different dialects present among them.

"This new translation comes at a good time," says Rev. John Sperry, the retired Anglican Bishop of the Diocese of the Arctic, who is now chairperson of the board of directors of the Canadian Bible Society. "This is a time when the people, their

self-identity and their culture is linked so much to a language that is not dying," he says. Rev. Arreak describes it this way: "This is not a denominational Bible, it's an Inuit Bible."

An arduous task

Work began on this translation in 1981. The four Inuit translators spent five to six weeks each year working on it. They worked from several English Bible versions, including the Revised Standard, the New International, and the Good News Bible. Fehderau says that ideally, when they do translation work, they like to work from the Greek and

Hebrew texts, but often they aren't able to find Native speakers who also have a thorough grasp of the original languages. Arreak says only if they had difficulty finding the right word would they check the Greek and Hebrew. The present Anglican Bishop of the Diocese of the Arctic, Rev. Chris Williams, was called in to do careful exegetical examination throughout the stages of the translation work.

Finished, but not finished

In March 1991 the translation work was completed and another five people were brought in to read the work carefully; their comments were noted and changes were made if necessary. The past year saw the work printed and published.

An official ceremony celebrating this work was held Oct. 18, at St. Jude's Anglican Cathedral in Iqaluit, N.W.T. Officials of the Canadian Bible Society were on hand for the ceremony, as were all the Anglican clergy from the eastern Arctic. Four thousand copies of the new Inuktitut New Testament have been printed.

But this isn't the end of the matter. The Bible Society has developed a series of six booklets on the life of Jesus which have also been translated into Inuktitut script. The same series is also translated into several other indigenous languages, including a number of Cree dialects, and in Yupik, a language similar to Inuktitut, spoken by Inuit in Siberia. As well, Fehderau says they are working on an Inuktitut translation of the old Testament. He says as they worked on the New Testament they translated parts of the Old Testament as well. They'd like to finish the Old Testament translation by 1996.

John Pater is a CBC broadcaster and morning show host in the eastern Arctic.



**In the beginning was the Word.
And the word was with God,
and the word was God.**

Helplessness is our best prayer

Joost Sluis

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Probably no passage in the Bible throws greater light on prayer than this one. It teaches us that it is not our prayer which moves the Lord Jesus. It is he who moves us by knocking and thus making known his desire to come in to us.

Our prayers always result from Jesus' knocking on our heart's door. This throws new light on Isaiah 65:24: "Before they call, I will answer..." He

knocks in order to move us to open the door and accept his already appointed gift(s).

Prayer as "the breath of the soul" is an excellent figure. The "wind" of the outpouring of the Holy Spirit, as in Acts 2, is even more graphic. The air which we so greatly need envelops all of us at all times and on all sides. God is round about us in Christ with his many-sided and all sufficient grace. He says, "If any man open the door, I will come in to him."

For God's glory

Prayer is to let Jesus glorify his name in the midst of our needs. The results do not

depend on the powers of the one who prays, which frequently includes an unclear grasp and understanding of what is prayed for. To open the door to Jesus requires no strength. It is only a question of our wills: will we give him access to our needs?

This is fundamental in regard to prayer. The Lord in his mercy ordained help: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believes in him may have eternal life" (John 3:14,15, see also verse 16).

Prayer and surrender or helplessness are inseparable. At

times our mind seems full of sin and impurity; we seem preoccupied with the "world." Occasionally we must ask, "Do I really desire to be set free from my heart's lukewarmness? Is not my Christian life half-hearted for the simple reason that deep down in my heart I desire it that way?"

Dependence a blessing

Many of us struggle against our own inner dishonesty. Please read Mark 2, Jesus heard, as he still does today, the helpless and wordless prayer of the man sick with palsy. A mother understands

when she sees her baby in its helpless dependence on her, and any expression of that helplessness acts as a prayer and touches her heart.

Christ spent his last strength praying for his enemies:

"Father, forgive them for they know not what they do." When he returned to Jerusalem the last time and could no longer save the ungodly and rebellious city, he stood on the Mount of Olives and wept over them. Such is God's compassion.

(The author excerpted portions of Dr. O. Hallesby's Prayer.)

Joost Sluis is a medical doctor who lives and practises in Auburn, Calif.

Important Information For Parents

In January 1993, the new Child Tax Benefit begins.

What is it?

The Child Tax Benefit combines the existing Family Allowances and tax credits for children into a new tax free, monthly payment. It also includes a new supplement for low income working families.

The benefit provides more money for children - \$2.1 billion more, over five years - and targets money to those families who need it. In fact, most families will receive more money than they do now.

What are the improvements?

The benefit is fairer and simpler. It is designed with a very important goal in mind - to ensure that the money reaches the families who need it, as quickly as possible.

- The monthly payments are tax free.
- Because benefits are delivered each month, parents no longer have to wait until the end of the year to claim child tax credits.

- There is no need to make annual applications - benefits are automatically calculated from the tax returns you file each year.
- Benefits can be adjusted quickly when there is a change in your family, such as the birth of a child.

What do I have to do?

Watch your mailbox.

A special information package is being sent to people who currently receive Family Allowances. Please read it carefully. It tells you how the benefit is calculated and how much you will receive if your family qualifies.

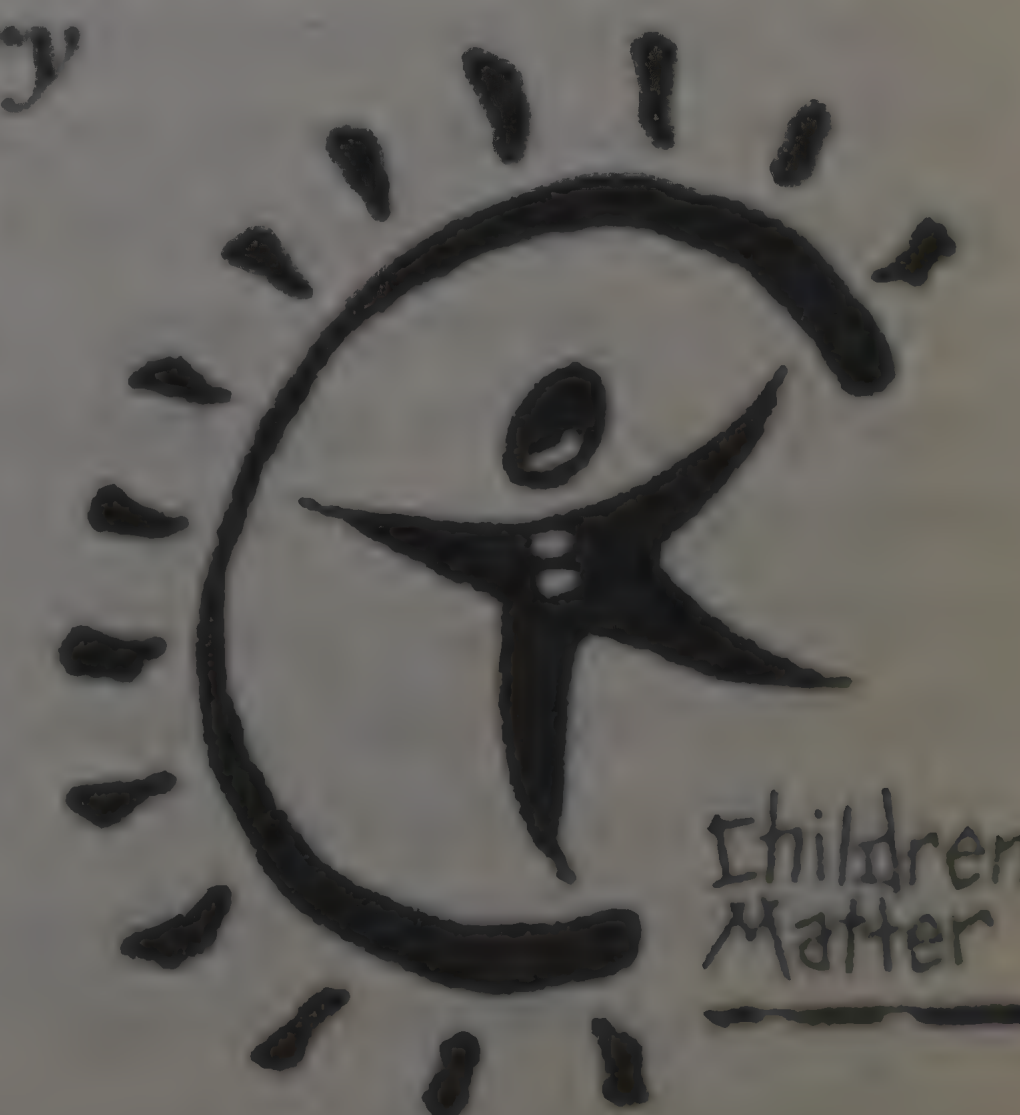
If you have not received your information package by the end of November, please call this toll-free number: 1-800-387-1193. (For service in French, 1-800-387-1194).

In January the new monthly benefits will begin.

Please remember to file your 1992 income tax return to continue to qualify for the Child Tax Benefit.

The Brighter Futures Initiative.

As part of the Federal Government's Brighter Futures Initiative, the new Child Tax Benefit is an important step toward providing a brighter future for our children. By working together, we ensure that every Canadian child looks forward to a brighter future.



Daily-bread economics

Bert Hielema



'Highways to heaven'

Highways to Heaven is the curious title of a book with the more revealing subtitle "The Auto Biography of America."

This year marks the centennial of the automobile and this well balanced document records its 100-year development and history. During that period the car has become the bedrock upon which the entire economy of North America rests. It also defines our culture — in the way we eat, shop and live. It has even changed our personalities and communal life.

Yet driving a car is becoming almost as socially unacceptable as smoking: somewhere in the back of my mind is that lingering thought that my prized personal transportation appliance pollutes the air, defoliates the landscape, destroys cities and uglifies the countryside. I do, at times, feel uneasy about this, even though I must admit that driving can be fun and relaxing. In our household, now reduced to my wife and me, we both have a car. We did choose vehicles with the highest possible mileage — diesels which last much longer than gasoline powered vehicles. And that's important because as much energy is used to manufacture a car as it consumes during its lifetime.

Private, controllable world

I read *Highways to Heaven* from cover to cover searching for clues to the sort of heaven to which Christopher Finch is referring. On the last pages I found it: the author compares cars to "cells, luxurious cells, mobile spaces to which we retreat, enjoying our private moments away from spouse and kids and career concerns."

Due to the pressures of life we have an increasing need for privacy and security. This is making us a nation of loners. Even those who live together often live alone, and an increasing part of our living alone takes place in the

automobile. So in these isolated cells, as medieval monks, we meditate and privately communicate with "High Test, the holy spirit of power," giving us control, speed and a sense of domination, often impossible elsewhere. Here, in the technological temples of our own making, we imagine ourselves to be on our "highways to heaven."

These highways have not been smooth lately. Where our population has increased about 20 percent in the past 15 years, the number of vehicles has grown by about 50 percent while, because of financial constraints, the highway network has hardly expanded and has deteriorated. So it is not surprising that, like the weather, traffic congestion is one of the staples of urban conversation.

It is a sign of the times that even our last refuge is being threatened. Mobile phones are invading our cruising cells and, much more ominous, "car-jacking" is becoming the latest obstacle on our "highways to heaven." Because modern locks make it difficult to steal a parked car, they are stolen with their owners in them, and the owners are then brutally evicted or even ejected. A frightening development.

One hundred years ago the first attempts were made to motorize the horse-drawn carriage. No wonder. In 1890 an estimated two million horses in New York City, indispensable to making the city function, also made life intolerable in the over-populated and underventilated tenements. Now the automobile is making life intolerable, not only in the cities but throughout the world, its fumes slowly choking all living matter.

"Highways to heaven" or highways to hell?

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

ATTENTION: SEMINARY STUDENTS

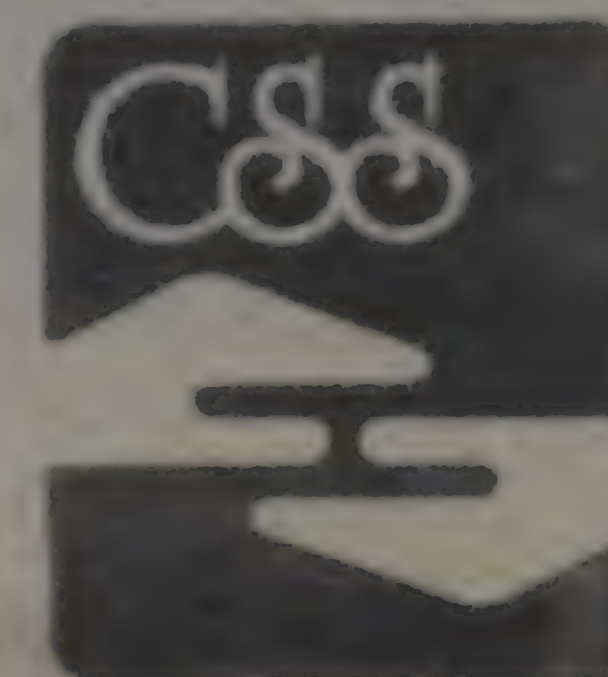
Any student from **Classis Chatham** who has applied to Calvin Seminary or its S.P.M.C. program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the Secretary Rev. Wieger DeJong, Box 190, West St., Straffordville, ON N0J 1Y0.

The completed application form must be in the secretary's hands not later than **February 16, 1993**, or the application will not be processed. Also, first time applicants should reserve the evening of March 1, 1993, for an interview with the Student Fund Committee.

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Meditation/Books

Mennonite refugees know God's grace

Two Worlds for Jash, by Elsa Redekopp. Winnipeg: Windflower Communications, 1992. ISBN 1-895308-04-6. Softcover, 165 pp. Reviewed by Jacoba Bos, Strathroy, Ont.

The two worlds in which Jash (a nickname for Jacob) grows up are far removed from each other — not only in a geographical sense but also in lifestyle, traditions, government and freedom of religion.

When the communist regime makes it impossible for Jash's Mennonite family to stay in Rosenthal, one of many German villages in southern Ukraine, the family decides to flee to Canada. In the process they must part with all their treasured possessions.

Leaving the Russian step-

Mennonites by Queen Catherine the Great for cultivation into productive grain fields, is the last resort for Jash's family.

The events leading up to the move and the family's new life in Canada are described in an interesting way with a touch of humour and a sense of realism. The author displays keen insight into the mind of a young boy who faces frightening situations.

Besides giving children important historical information within the framework of the story, this book also makes them see Christian love in action. Never preachy, the story simply shows the father forgiving the enemy who steals his only coat after being nursed back to health by the family. The father-son relationship is

also depicted in a touching but not sentimental way. In *Two Worlds for Jash* young readers learn about the Russian Revolution and the terrible effect the communist regime had on so many people, including the God-fearing, peace-loving and hard-working Mennonites.

When we read how the Ukrainian Mennonites survive some horrible experiences without losing their faith we become grateful for writers like Elsa Redekopp who are willing to share their heritage by writing about the true stories passed on to them by parents and family.

Two Worlds for Jash is excellent reading for 10-15 year-olds as well as their parents and grandparents.



Friends of God

Wayne Brouwer

S-O-S

"Answer me quickly, O Lord; my spirit faints with longing" (Ps. 143: 7).

Somewhere today there's a family that gathers around a meal table in silence. They arrange the plates a little farther apart so as not to notice the space where one is missing: a beautiful, blossoming daughter; a silly, sassy sister. Snatched away in a moment by the stupidity of a drunk driver.

They bow their heads, close their eyes and fold their hands. The husband prays: *Our father, who art in heaven, hallowed be thy name* But he can't go on. The burden rips open his heart and he cries out, "It isn't fair!"

Somewhere today there's a woman sitting quietly at the window of her hospital room. She absent-mindedly plays with the cord that fastens her dressing gown. It was a routine check-up She has always taken care of herself, she feels fine

But the doctor said the lump looked suspicious. Now he says there's nothing more he can do.

"But I'm still young!" she told him. "What about my kids?" "My husband needs me!"

A nurse comes in with the meal tray. She stares at the food with no appetite. Then she flings the plate against the wall and cries: "It isn't fair!"

Somewhere today a young man in a wheelchair rolls himself along a cracked sidewalk. He gazes at the glistening bodies of the bronzed fellows in shorts tossed a football in an impromptu game. He watched lovers lying side-by-side on a blanket, talking and laughing, teasing and touching each other. He remembers the strength of his legs, and the girlfriend who never calls any more.

It was a freak accident, and now he's a "freak," tied to his chair like a limp doll.

The sidewalk narrows. A wheel gets caught in a rut. He tips and slams into the dirt. The tears sting as he cries out: "It isn't fair!" Somewhere today the aching of a million hearts will be covered over with polite smiles, and ignored by forgetful friends.

What do you do with the unfairness of life? Don't you look for two things? First, you look for someone who will listen to your moans, hear your tormented ranting, feel your raging pain. Second, you plead. You plead and plead and plead: "God! Make it right! I can't stand it any more! God! Do something about it!"

Distress signal

S-O-S! S-O-S! The prayer when life's unfair.

Will there be an answer? Is there any substance to religion? Does God exist and can he hear and will he do anything about it?

David thought so, as he sobbed Psalm 143. I might be tempted (as I have been at times in my life) to think his prayer was pious nonsense; except for one thing. One day, long after David prayed, God stepped into this unfair world and wound up on a cross. Why? Simply because he wanted to let all who know David's prayer that he cared. That he heard. That he wanted to help. That he was willing to go through some pretty unfair things with us, if that's what it took to balance the scales of life and death.

Psalm 143 spills out of our hearts easily. But that doesn't mean it chatters off into the night into oblivion. For as David knew, there's always someone at Control Centre monitoring the air-waves. And no distress call goes unanswered.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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(Valid until December 31, 1992)

Advice/News



Peter and Marja are



Dear P&M:

Now that my children are in school again I have time to ask you a question which I often ask myself. I struggle with it and I think there is really no answer, but at least it can be talked about — and maybe I'll get some new insights.

How much money do I keep for myself and how much do I give away? How do I use the money I have in the way most honourable to God in these times of unemployment and when I see the poor in the streets of Toronto? How do people like us, who have so much, live without experiencing pangs of guilt?

Dear Tears Are Not Enough:

The concept of tithing remains a helpful guideline. In the days of Ruth and Boaz tithing applied even to the harvest and the outer tenth of the field, as well as the gleanings which were left for widows, orphans and the poor. A rich landowner like Boaz had no reason to feel guilty as long as he obeyed the law of gleaning (Lev. 19: 9). Similarly, you don't need to feel guilty about your own financial stability as long as you intentionally give. It is not for us say whether that should be less or more than 10 percent. The Old Testament encourages you to "bring a gift in proportion to the way the Lord your God has blessed you" (Deut. 16: 17). The New Testament tells us to "set aside a sum of money in keeping with our income" (I Cor. 16: 2).

The Apostle Paul also reminds us that the Lord loves a cheerful giver. It isn't about grudgingly *having* to give but gratefully *wanting* to give. One of our panelists was reminded of a friend who ran a helping agency. This friend told the story of a very wealthy woman who came once a month in a chauffeured limousine and cheerfully left a substantial donation. She exhibited no ambivalence about her own wealth; she just gave and went on her way rejoicing. Good for her!

We should also remind each other that people need more than money. They need compassion and friendship. Time is something that we could also tithe by volunteering at a soup

kitchen or a food bank. Some of us may even be qualified to volunteer our skills to build or repair homes, hospitals, churches and schools. Habitat for Humanity, the Mennonite Central Committee and the Christian Reformed World Relief Committee are organizations that would be happy to hear from us. When we work with local refugee committees we are also reaching out to the poor and dispossessed.

When you stop to think about it, a large portion of our taxes also go towards helping those less fortunate than ourselves. Many of our tax dollars go towards unemployment and welfare programs, and single mothers and their kids, not to mention overseas relief endeavours. When Canada sends aid internationally in the form of food or peace-keeping troops, it does so with our money. That awareness should enable Christian taxpayers to smile when they pay their taxes. What a thought, eh!

Trust the Spirit's leading and be open to whatever God puts on your way. As Jesus said, you will always have the poor around you, also in Toronto. Do what you can and go on your way in peace. It is possible to live without guilt and shame even in the midst of huge, unsolved, on-going problems. We're talking about the peace that Jesus possessed despite his own material poverty and physical suffering.

We appreciate your sensitivity and concern. You have not given in to the kind of calloused indifference that often characterizes those who are overwhelmed by the huge needs in our cities and communities, not to mention the world.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Pakistan to require all to identify religion

KARACHI, Pakistan (REC) — The government of Pakistan will require that a person's religion be included on the identity card which all citizens must carry. The decision was the result of months of pressure from Muslim religious parties.

The Minister for Religious Affairs, M.M. Niazi, said the constitution was clear about the supremacy of Islam. There was therefore no harm in mentioning religion on the card. Such information is already included on passports.

One target of this action is the Muslim sect the Ahmadiyya Movement (See Nov. 6 issue of

C.C.). The Ahmadis were declared non-Muslim and illegal in earlier legislation.

It is thought that the country's minority religions, the Christians, Sikhs, Buddhists and Hindus, can also be more easily discriminated against now.

One Christian leader said the law would make it more difficult to convert from Islam, since a convert would have to apply for a new identity card. Conversion is not against the law, this leader said, but Muslim leaders are hoping the identity card change will make people fearful of conversion.



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	Anniversaries To God be the glory! 1952 November 29 1992 Congratulations Mom and Dad! We thank our wonderful Lord that He has given our parents REV. and MRS. ANTHONY DE JAGER 40 years of dedicated service in the Gospel ministry of the Christian Reformed Church. With much love and best wishes, Henry & Nancy — Chino, Calif. Jack & Friedl — Lacombe, Alta. Pete & Nancy — Toronto, Ont. Calvin & Wilma — Chino, Calif. Paul & Dorothy — Bowmanville, Ont. Betty & Rob — Georgetown, Ont. Ted — Toronto, Ont. and ten grandchildren. Home address: 1731 Dell Ave., Sarnia, ON N7S 3R5	<table><tr><td>Hamilton</td><td>Hamilton</td></tr><tr><td>1957</td><td>November 16 1992</td></tr><tr><td colspan="2">GERARD and HEIDI MEIJAARD (nee MUYS)</td></tr><tr><td colspan="2">"Your faithfulness endures through all generations; you established the earth and it endures" (Ps. 119: 90). With joy and thanksgiving, we congratulate our parents on their 35th wedding anniversary.</td></tr><tr><td colspan="2">Tyler & Alma — Cambridge, Ont. Michael, Melissa, Christina</td></tr><tr><td colspan="2">Home address: 11 Harrisford St., Unit 46, Hamilton, ON L8K 6L7</td></tr></table> <table><tr><td>1952</td><td>December 5 1992</td></tr><tr><td colspan="2">"The Lord is your keeper" (Ps. 121: 5a).</td></tr><tr><td colspan="2">With joy and thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</td></tr><tr><td colspan="2">PETER and ANN WESTRA (nee TALSMA)</td></tr><tr><td colspan="2">We thank the Lord for all the blessings He has given them. May God continue to bless and keep them in His care for many more years.</td></tr><tr><td colspan="2">With love and congratulations from children and grandchildren:</td></tr><tr><td colspan="2">Gus & Marg Westra David, Christine, Peter, Michelle, Laura Jane Leo & Jannie Westra Michael, Kevin, Cheryl Peter & Yvonne Westra Jeannine, Heather, Cindy Elly & John Breimer Anita, Lisa, Janet</td></tr><tr><td colspan="2">Home address: 5 Winchester Dr., Kanata, ON K2L 2C8</td></tr></table>	Hamilton	Hamilton	1957	November 16 1992	GERARD and HEIDI MEIJAARD (nee MUYS)		"Your faithfulness endures through all generations; you established the earth and it endures" (Ps. 119: 90). With joy and thanksgiving, we congratulate our parents on their 35th wedding anniversary.		Tyler & Alma — Cambridge, Ont. Michael, Melissa, Christina		Home address: 11 Harrisford St., Unit 46, Hamilton, ON L8K 6L7		1952	December 5 1992	"The Lord is your keeper" (Ps. 121: 5a).		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Kevin, Karen, Denean Beloved brother of: Katriena Verrips — Holland Marsh, Ont. Hilda Rupke — Holland Marsh, Ont. Gertrude de Jong — Bradford, Ont. Henry Biemold — Lynden, Wash. Correspondence address: Mrs. G. de Jong, 163 Valleyview Cr., Bradford, ON L3Z 1S8
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May God continue to bless you and keep you in His care. With love from your family:																																																				
Norman & Mary Meyers and family Vivian & Bill Downey and family Ann & Jake Meinema and family Louis & Tina Andela and family Bill Meyers, Bobbi & family Rick & Caroline Meyers																																																				
Open house to be held, D.V., on Dec. 5, 1992, from 2-4 p.m. in the First Chr. Ref. Church, Kingston, Ont.																																																				
Best wishes only please.																																																				
Home address: 480 Elliott Ave., Apt. #308, Kingston, ON L7K 6J9																																																				
Birthdays			Chatham, Ont. Gone to be with the Lord on Saturday, Nov. 7, 1992, FREDERICK GERARD ANTONIE KRUYSSSE son of the late Peter Johan Kruysse and Hendreka Maria van Tatenhove. Born in Hulst, the Netherlands, 85 years ago. Surviving are his wife Johanna J. Kruysse-de Visser, also two daughters, Hendrika Alexander and her husband Rasaire and Adriana Houston, one son Peter and his wife Jean Kruysse. He also leaves behind nine grandchildren and five great-grandchildren. Correspondence address: Apt. 204, 40 Elm St., Chatham, ON N7M 6A5																																																	
PERSENAIRE: With much gratitude to God, the family of MRS. DORA PERSENAIRE devoted wife of the late Rev. Adam Persenaire, will celebrate her 90th birthday, D.V., on Nov. 30, 1992. Her loving smile and keen interest in our physical and spiritual well-being are experienced by us all. There will be an open house on Saturday, Nov. 28, 1992, from 2-4 p.m., at the West End Chr. Ref. Church, Grand Rapids, Mich. Mom's home address is: 2443 East Leonard St., N.E., Grand Rapids, MI 49505 USA																																																				

Obituaries	Obituaries	Personal	Events
<p>1902 1992 "The Lord almighty is with us, the God of Jacob is our fortress" (Ps. 46: 7). On Oct. 29, 1992, our beloved mother, grandmother, great-grandmother and great-great-grandmother</p> <p>MARIA OSTI (nee HARTMANN) went to be home with the Lord. She was predeceased by her husband Rudolf (1951), six children and three grandchildren. Katharina & Jacob Vonau — Nuremberg, Germany Rudolf & Teresa Osti — Appleton, Wis., USA Gretel & Stefan Horwath — Bateau Bay, N.S.W., Australia Erika & Joseph Ritter — Asquith, N.S.W., Australia Ferdinand & Dieke Osti — Willowdale, Ont. Brigitta & Hans Stegemann — Kitchener, Ont. Franziska & Leslie Nemeth — Bradford, Ont. 19 grandchildren, 19 great-grandchildren and two great-great-grandchildren. She lived by her favourite hymn "A mighty fortress is our God." Funeral services were held Nov. 2, 1992, in the Willowdale Chr. Ref. Church. Correspondence address: F. Osti, 242 Patricia Ave., Willowdale, ON M2M 1J8</p>	<p>Appelscha, Fr. Belleville, Ont. 1917 1992 "Come to me, all who labour and are heavy laden and I will give you rest" (Matt. 11: 28). On Oct. 30, 1992, the Lord took home, ANTJE VANDERMEER-GORTER Beloved wife of Wietse VanderMeer for 48 years. Dear mother of: Ann & Adriaan De Zoeten Arnold & Cheryl VanderMeer Hans & Monica VanderMeer Jenny VanderMeer and eight grandchildren. Funeral service was held on Nov. 2, 1992, in the Maranatha Chr. Ref. Church, Belleville, Ont. Correspondence address: 218-193 North Park St., Belleville, ON K8P 4P1</p> <p>On Oct. 30, 1992, in his infinite wisdom the Lord called home our sister-in-law ANTJE VANDERMEER (nee GORTER) after a lengthy illness. Beloved wife of Wietse S. Vandermeer. We pray that the Lord will give comfort and strength to Wietse, his children and grandchildren. W. Sikkema — Belleville S. & G. Vandemeer-Geertsma — Belleville D. & T. Posthumus-Vandermeer — Bowmanville W. Vandermeer-Hummel — the Neth. O. Vandermeer — the Neth. P. & K. vandemeer-Kuipers — the Neth.</p>	<p>Give a lasting Christmas gift! Encourage your parents or grandparents to write their life story — a gift that gives back! We'll help produce their memoirs for distribution to family and friends. Gift certificates available. Contact: Family Memories Publishing 44 South Dr. St. Catharines, ON L2R 4V2 Phone: (416) 988-6174 Dutch spoken.</p> <p></p> <p>Help Wanted</p> <p>Wanted: a farmer with cows and quota to manage a dairy farm, in return for 49% of milk cheque profits. If interested reply to File #2593, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>Teachers</p> <p>Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to: Agassiz Christian School, Box 3230, Agassiz, BC V0M 1A0 Attn.: Education Committee</p>	<p>THE MUSIC GROUP PRODUCTIONS INC.</p> <p>presents, from the Netherlands MARTIN MANS (virtuoso organist and improvisation phenomenon)</p> <p>Martin Mans has been called "Holland's new Feike Asma." At an early age his musical talents were obvious (he accompanied several choirs as a 10-year-old). At age 12 he was appointed church organist in Melissant and later in Dirksland. He studied under Cees het Jonk, Piet Westhoeve and took interpretation from internationally-known concert organist Herman van Vliet. Currently, Mr. Mans directs four choirs and has recorded several CDs. His CDs include organ recitals given in Kampen (Bovenkerk), Den Haag (Evangelische Lutherse Kerk), and, most recently, Bolsward (Martinikerk). His phenomenal gifts for improvisation can be heard especially on his Bolsward CD. Mr. Mans has won several coveted prizes and can be heard regularly on radio and TV.</p> <p>Mr. Mans will visit Canada during November and December. Concert dates and places (starting times are at 8 p.m.):</p> <p>Tuesday, November 24 Ebenezer Can. Ref. Church, BURLINGTON, Ont. Wednesday, November 25 Knox Presb. Church, ST. THOMAS, Ont. Thursday, November 26 Maranatha Chr. Ref. Church, ST. CATHARINES, Ont. Friday, November 27 Maranatha Chr. Ref. Church, BOWMANVILLE, Ont. Saturday, November 28 Chalmers United Church, WOODSTOCK, Ont. Wednesday, December 2 Can. Ref. Church, ATTERCLIFFE, Ont. Friday, December 4 Can. Ref. Church, FERGUS, Ont. Saturday, December 5 Second Chr. Ref. Church, BRAMPTON, Ont.</p> <p>Tickets available at the door. Adults \$7.50. Seniors/students \$5.00. Family \$17.50, or call The Music Group at (416) 455-0797.</p>
<p>On Nov. 6, 1992, at Foothills Hospital, Calgary, Alta., the Lord in his wisdom called home our son and brother, HANS TE BRAKE in his 55th year. Loved third son of Gerrit J. Te Brake, Trinity Towers, Brampton, and the late Jacoba Te Brake-Duthler. Loved brother of: Henk & Alice Te Brake — Burlington, Ont. Bill & Alice Te Brake — Burlington, Ont. Ena & Len Hordyk — Burlington, Ont. Alice & Hans Vander Stoep — Burlington, Ont. Jim & Joyce Te Brake — Wainfleet, Ont. John & Heidi Te Brake — Fonthill, Ont. Gees & Bart Van Zandwyk — Dunnville, Ont. May the assurance of Hans' faith in his Lord and Saviour be much comfort to his wife Joey and his children and grandchildren.</p>	<p>For Rent</p> <p>Affordable Florida Vacation. Live in a completely furnished travel trailer in a cosy park, near attractions in central Florida. Available for two weeks or longer. Just bring your personal items. Starting at \$175 U.S. per week. Sunshine R.V. Rentals 922 N. Grove St. Eustis, FL 32726 (904) 589-1323</p> <p>For rent, one-bedroom trailer in Palmetto, Florida. \$400 U.S. per month. Available December and January. Phone: (416) 957-3755.</p> <p>For rent, self-contained efficiency unit near Orlando, Florida. Completely furnished, air-conditioned. \$100 per week or \$375 per month. Call (416) 791-0250 after 5:30 p.m.</p>	<p>Listowel, Ont.: Listowel Chr. School invites applications for the position of Principal for the 1993-1994 school year. At present the position consists of 50 percent administration and 50 percent teaching. For information or application contact: Mary Gibbon, Principal Box 151, Listowel, ON N4W 3H2 Phone: (519) 291-3086.</p> <p>Rexdale, Ont.: Timothy Chr. School invites applications for a temporary full-time teaching position for Grades 2 and 3, to fill a maternity leave beginning March 22, 1993. Send letter of application, resume and references to: George Guichelaar Timothy Chr. School 28 Elmhurst Dr. Rexdale, ON M9W 2J5 Phone: (416) 741-5772</p>	<p>Miscellaneous</p>
<p>Personal</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>	<p>Punta Gorda, Florida Want a safe holiday? Rent our 2-bedroom condo in park-like surroundings. Security, tennis, pools, fishing, boating with access to Gulf. Bikes available. \$1,600 U.S. per month. Dec. 92 available for \$1,000 U.S. Call (519) 765-1637 or (519) 765-2379 for information and pictures.</p>		<p>Church Envelope Company Inc. P.O. Box 1184 Postal Station "B" Mississauga, ON L4Y 3W5 Telephone: (416) 277-0576</p> <ul style="list-style-type: none"> ★ Weekly Budget Envelopes ★ Contributions Recording Systems ★ Beautiful bulletin covers for all occasions — ask for samples <p>John & Henry Tjoelker Fax: (416) 277-5779</p>

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Dordt College strongly encourages applications from women, minorities, and disabled persons.



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The **Neerlandia Chr. Ref. Church** is seeking a pastor. We are a congregation of 110 families within a rural community in North-central Alberta. For our church profile or further information contact:

Search Committee
Neerlandia Chr. Ref. Church, c/o Brenda Strydhorst
Box 4, Neerlandia, AB T0G 1R0
or call (403) 674-5868

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Aanvang 7:30 n.m.

in de Heritage Hall van
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Orgelmuziek — Declamatie

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PRINCIPAL

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c/o Mr. Ralph Schuurman, Principal
P.O. Box 658,
Clinton, ON N0M 1L0
Tel.: (519) 482-7851

Church news

Christian Reformed Church

Available for call

Rev. Jakob H. Kits has served First CRC, Duncan, B.C., for more than seven years but is currently on a leave of absence. That leave will end later this month and Rev. Kits will be eligible for a call. He can be contacted at: 11066m 131 Street, Edmonton, AB T5M 1B8. Telephone: (403) 454-9334.

(Information submitted by Paul Koekkoek, Clerk, First CRC, Duncan, B.C.)

New stated clerk

Classis Eastern Canada has a new stated clerk: Mr. James Kooistra, R.R. 1, Williamsburg, ON K0C 2H0. Telephone: (613) 535-2152.

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Events/Classifieds

Miscellaneous

Kroonprins sloeg goed figuur op eerste staatsbezoek

the Windmill



Geen verder aanpassen ontwerp euthanasie-wet
Lof op Nederlands optreden kwestie-Joegoslavië
Nauwelijks bewaking voor Binnenhof, ministers
Rode Kruis door geld heen voor hulp Joegoslavië
Gouds bedrijf bouwt aan Deense eilandbrug
Dutch-Canadian hero in Arctic air tragedy
US declares November 16th Dutch Heritage Day

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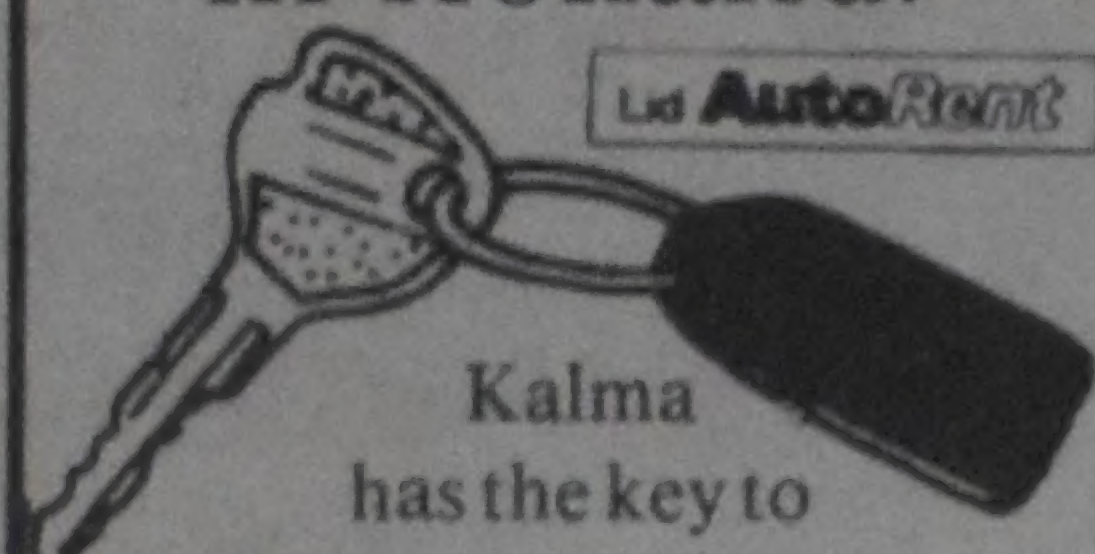
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Miscellaneous

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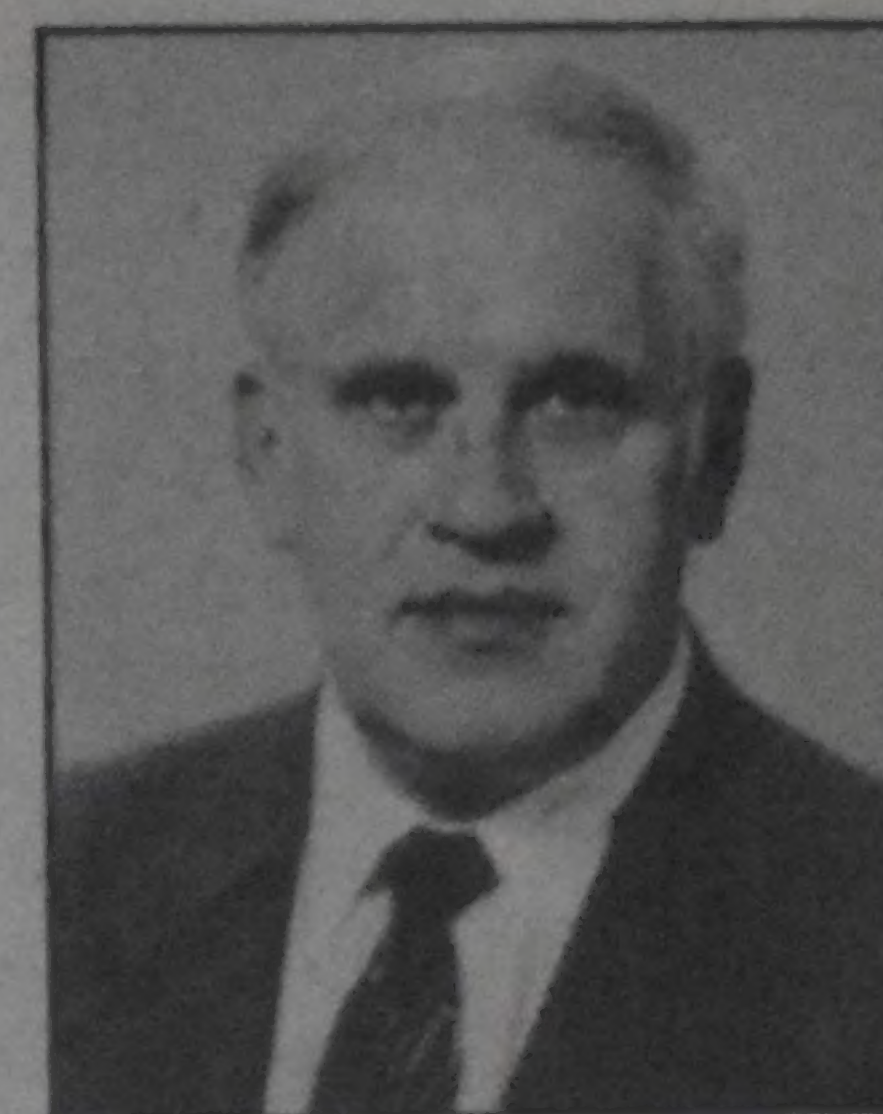
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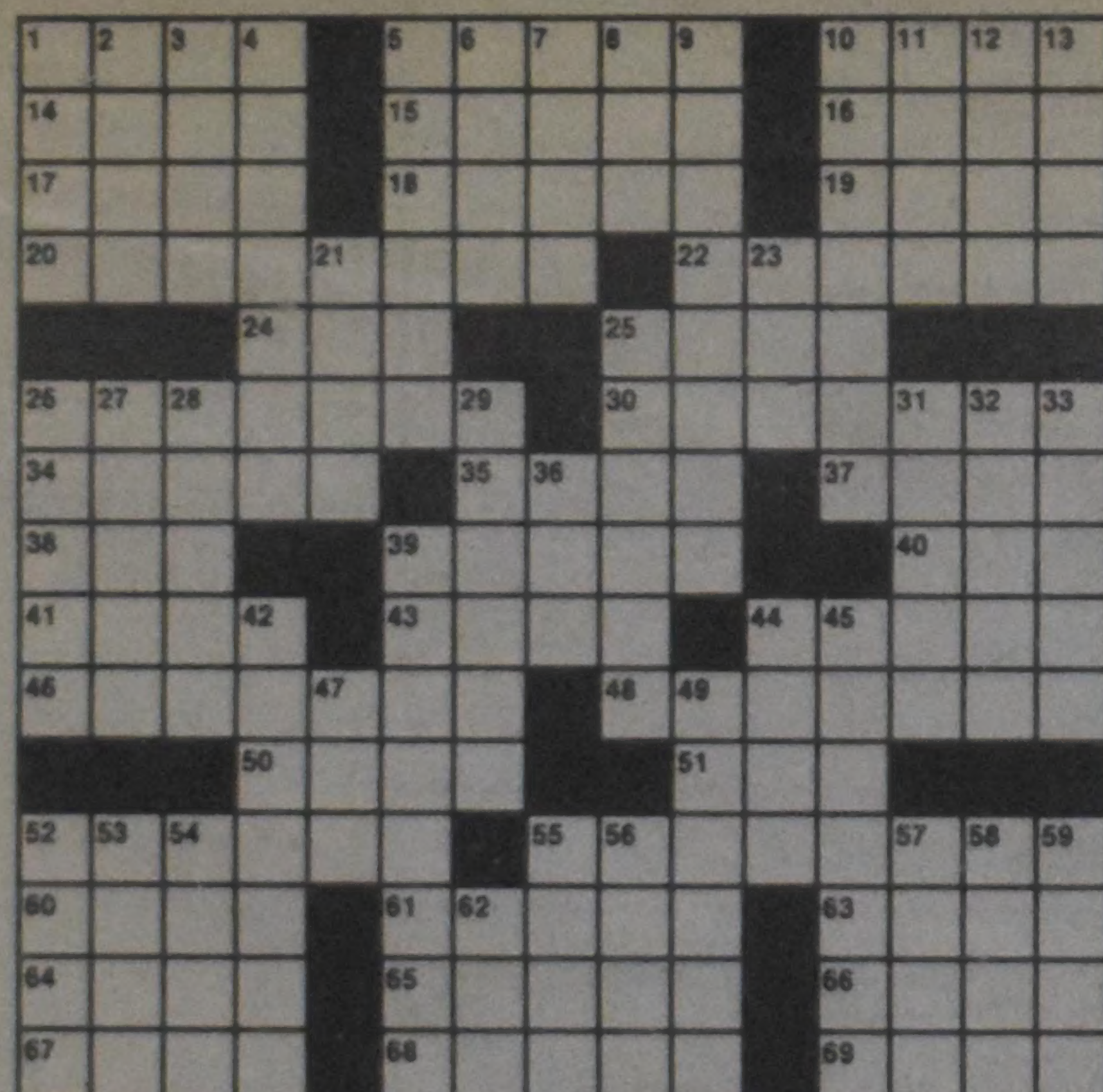


Send your questions to
Peter and Marja
Confidentiality is assured.

This week's Puzzle

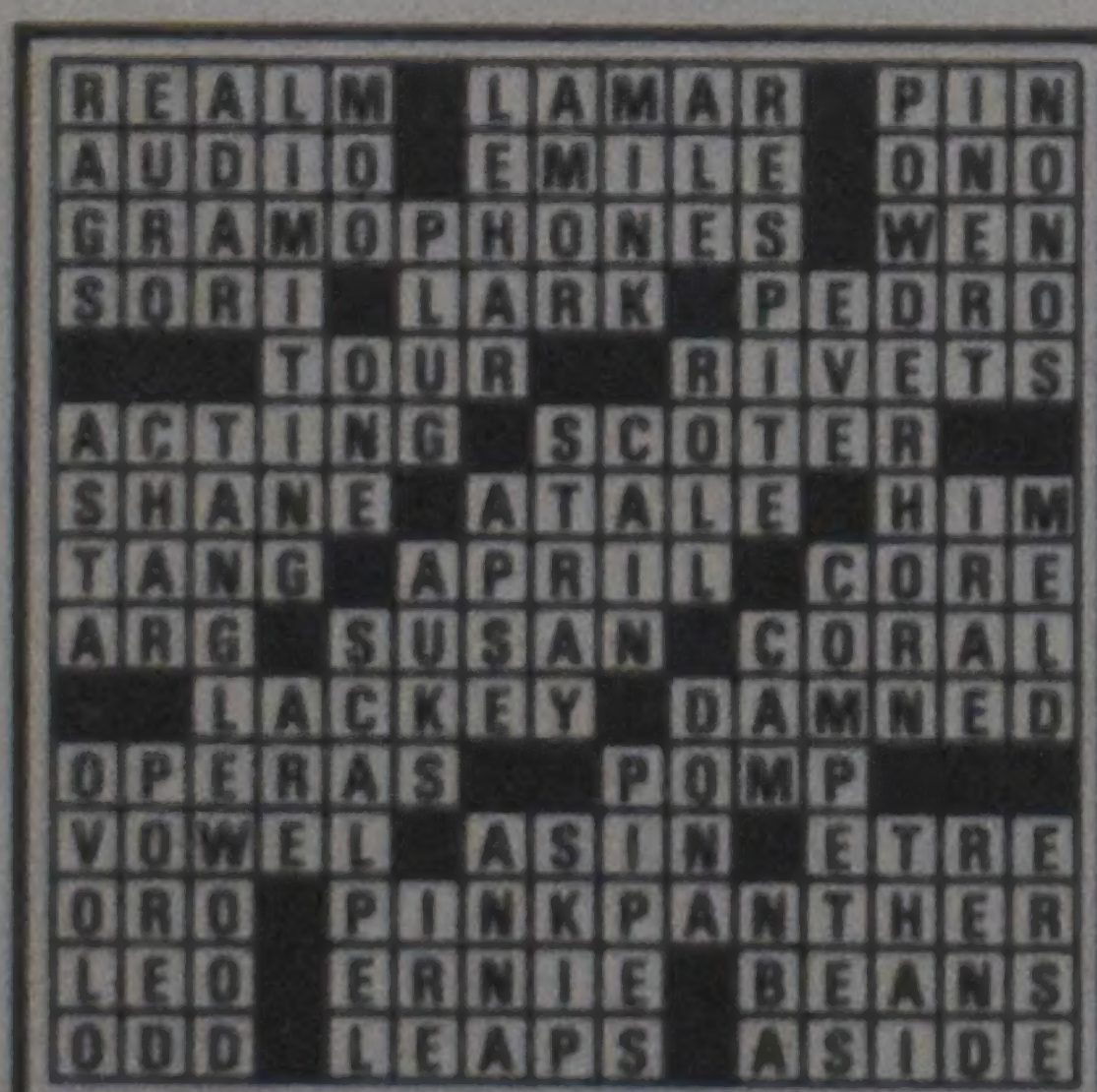
by Jane Davis

- ACROSS
1 Bric-a-brac
5 "The Last Time I Saw —"
10 Boast
14 Wales
15 Without company
16 Abode
17 "— Camera"
18 Classifies
19 "— corny as..."
20 "Marching to —"
22 Trig function
24 —time (deceive)
25 Threadlike structures
26 Mom and Dad
30 Hammerstein's partner
34 Gems
35 Remained
37 Draft status
38 "The way to — Jose..."
39 Small bits
40 Kin of pshaw
41 Work units
43 Young or old follower
44 See eye to eye
46 Slyness
48 Basin and Beale
50 "— I say, not..."
51 Workers' gp.
52 "A Foggy Day in — Town"
55 "— Rocky Mountain High"
60 To shelter
61 Dan'l —
63 Lass
64 Daybreak
65 Berth or class start
66 "Dies —"
67 Lizards
68 Sly looks
69 Regarding



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Last week's Puzzle



08/11/92

- 5 Talking bird
6 Jai —
7 Barrett or Jaffe
8 Octopus defense
9 Meetings
10 "—, that toddlin' town..."
11 "Arrivederci —"
12 Mideast sultanate
13 Bridge seat
21 Possesses
23 Yore, old style
25 Brothers
26 Sits
27 At a distance
28 Scope
29 3-toed mammals
31 — nous
32 Computer button
33 Purposes
36 Supped
39 "Now it's —, not Constantinople..."
42 Makes unhappy
44 Woody's boy
45 "Sweet — Brown"
47 Old card game
49 Some floor workers
52 Put on cargo
53 Norwegian king
54 Salamander
55 Handle
56 Unique thing
57 Tunes
58 Mild expletive
59 Bread spread
62 Unlock, to poets

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Calendar

Nov. 21 Salem's annual meeting, 9 a.m., Second CRC, Brampton, Ont. Speaker: Dr. Peter L. Van Katwyk on "Stress and the Family — When Families Help."
Nov. 21 Fall concert by "The Con Spirito Choir" (dir. John Kaldeway), 7:30 p.m., First CRC, Sarnia, Ont. Guests: Andre Knevel at the organ and the ladies choral group "Sing for Joy." Info: (519) 383-0438.
Nov. 21 Giant bazaar, 10 a.m., Calvin Memorial Chr. School, Scott St., St. Catharines, Ont.
Nov. 24 Organ concert by European concert organist Jean Guillou, 8 p.m., St. Catherine Cathedral, Church St., St. Catharines, Ont.
Nov. 24 - Dec. 5: Canadian concert tour by Martin Mans, virtuoso organist from the Netherlands. All events at 8 p.m. Nov. 24: Ebenezer Can. Ref. Church, Burlington, Ont.; Nov. 25: Knox Presb. Church, St. Thomas, Ont.; Nov. 26: Maranatha CRC, St. Catharines, Ont.; Nov. 27: Maranatha CRC, Bowmanville, Ont.; Nov. 28: Chalmers United Church, Woodstock, Ont.; Dec. 2: Can. Ref. Church, Attercliffe, Ont.; Dec. 4: Can. Ref. Church, Fergus, Ont.; Dec. 5: Second CRC, Brampton, Ont. Info: (416) 455-0797.
Nov. 26 - 29 Twenty-fifth anniversary celebrations, Durham Christian High School, Bowmanville, Ont. Info: (416) 623-5940.
Nov. 26 - 28 "The Tavern," a main stage production by George M. Cohan, directed by Raymond Louter, 8 p.m., Redeemer College, Ancaster, Ont. Matinee: Nov. 25 at 12 noon. Info: (416) 648-2131.
Nov. 28 "Eh JJ Show" on Vision TV (watch for local times).
Nov. 28 Organ concert by Andre Knevel, 8 p.m., Mountainview CRC, Grimsby, Ont. Program includes classical works, improvisations and a sing-a-long.
Nov. 28 Annual tea and craft sale, 1-4 p.m., Shalom Manor, Grimsby, Ont.
Nov. 27 - Dec. 4 The TDCH drama dept. presents Oscar Wilde's "The Importance of Being Earnest," at the TDCH, Woodbridge, Ont. Regular performances: Nov. 27 and Dec. 3 (8 p.m.). Dinner theatre performances: Nov. 28 and Dec. 4 (7:30 p.m.). For tickets call (416) 851-1772 or 741-2273, a.s.a.p.

Nov. 29 City-wide hymnsing, 8 p.m. First CRC, Sarnia, Ont.
Nov. 30 "Beyond Child Abuse: Hear Their Cries," a conference to promote hope and healing when child abuse occurs. Speakers: Mary VanderVennen, John Groen and Al Dreise. At 7:30 p.m., Rehoboth-Fellowship CRC, 800 Burnhamthorpe Rd., Etobicoke, Ont.
Dec. 2 CFFO Annual convention and banquet at Italian Canadian Club, 135 Ferguson St., Guelph, Ont. Convention at 10 a.m. (keynote speaker: Dr. Ron Vos, Dordt College). Banquet at 5:30 p.m. (speakers: Dr. Hugh Cook and Dr. Ron Matthies). Info: (519) 837-1620.
Dec. 4 Christmas concert by the RC Concert Choir & Chamber Orchestra (directed by Christiaan Teeuwssen with Carolyn Stronks on flute), 8 p.m., Redeemer College, Ancaster, Ont. Info: (416) 648-2131.
Dec. 5 Christmas sing-a-long, 7:30 p.m., CRC, Strathroy, Ont. With the combined St. Thomas Ladies' Choir, Male Choir and Strathroy Mixed Choir.
Dec. 6 "Nederlandse Kerstzangdienst," 7:30 p.m. Emmanuel Ref. Church, 170 Clarke St. N., Woodstock, Ont. Will be repeated on Dec. 13, same time. Info: (519) 537-6422.
Dec. 12 Christmas choir and organ concert, with guest organist Andre Knevel, at 7:30 p.m., Centennial United Church, 858 Dundas St., London, Ont.
Dec. 13 Handel's "Messiah" presented by "The Laudate Dominum Choir" (director Barbara Mavin) and organist Dick DeJonge. At 8 p.m., St. Paul's Congregational Church, Chatham, Ont.
Dec. 19 Christmas sing-a-long, 7:30 p.m., Central United Church, St. Thomas, Ont. With the (combined) St. Thomas Ladies' Choir, Male Choir and Strathroy Mixed Choir.



News

Hearing the cries of the abused

Robert VanderVennen

WILLOWDALE, Ont. — How can people in good Christian families abuse each other, and at such high levels as the recent Christian Reformed Church survey shows, asked Mary VanderVennen at a recent meeting of the Canadian Scientific and Christian Affiliation.

"We find ourselves still living under the curse of God on all the world at the time of the original sin," she said, rather than living under the salvation we now have in Christ. "At Creation men and women were given complementary tasks, but sin distorted their relationship and alienated them from God. The curse on the women was that the man would rule over her."

But Jesus changed that in a revolutionary way, said VanderVennen. Mary was commended for sitting at Jesus' feet to learn from him. "The thrust of the Gospel is in the direction of inclusiveness, and we should be living out of Jesus' salvation rather than living out of the curse."

A chief indication of the curse is patriarchy, VanderVennen added. Society at the time the Bible was written was patriarchal, but we should move away from that in our church structures and in male/female relationships, she said.

VanderVennen said we should not be surprised at the evil we can do because, although the direction of our lives is changed by salvation through Christ, our character structure and multi-generational history is not changed. Sanctification takes a lot of work.

VanderVennen's presentation followed the showing of a 47-minute video titled "Hear Their Cries: A Religious



Photo: Robert VanderVennen

Abuse exists among Christians because salvation does not change our character structure, says Mary VanderVennen.

Response to Child Abuse," and a summary of the Christian Reformed survey of abuse, as well as Isaac Block's surveys of abuse among Mennonites in Winnipeg.

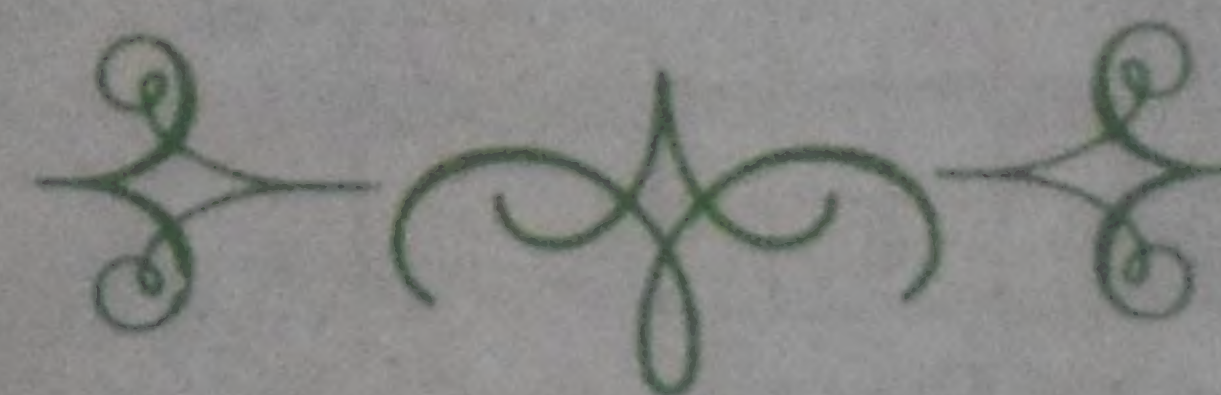
Pastor can help make church safe

Pastor John Groen of Richmond Hill, Ont., said that the role of the pastor is

very important in making the church a safe place for survivors of abuse. We must believe the stories church members tell us of their experiences of abuse, but not judge the truth of their reports, he said. Pastors and churches need to understand the process of memory coming back for survivors.

Forgiveness is important, but must follow the lead of the survivor. The survivor shouldn't be urged to "forgive and forget," since abuse can never be forgotten. "We should apply the steps of discipline outlined in Matthew 18 for cases of abuse," said Groen.

The meeting was open to the general public and was attended by many social workers, pastors and survivors of abuse. A vigorous and sensitive discussion followed the presentations.



Civilian rule may be postponed in Nigeria

Bill Fledderus

LAGOS, Nigeria — Two attempts to hold presidential primaries in Nigeria, first in August and again in September, were canceled when "widespread voting irregularities" such as vote buying and rigged voting became evident. The primaries, which were to have led to a December 5 presidential election, have now been canceled and party leaderships disbanded.

However the military ruler President Ibrahim Babangida claims that the military remains "firmly committed to bring about a viable democracy at all levels of government in accordance with electoral laws," according to an article by The Independent News Service published in the *Toronto Star*.

The 23 presidential candidates had been vying for the leadership of two parties which were created, funded and as-

signed specific political platforms by the military. Public cynicism about the government's attempt to institute political parties remains widespread, according to the article, and human rights activists continue to accuse the government of not truly wanting to ensure civilian rule by the promised January 2 deadline, a date which has already been postponed twice.

News Digest

Bill Fledderus, column editor

Vancouver a safe place to leave briefcase

If you left a briefcase unattended in a park, how long would it be before someone took it? According to a report from Gannett News Services, a business called Conde Nast Traveler tested 14 city parks around the world, and discovered a total lack of thievery in Vancouver, Chicago, Miami and Tokyo. In Moscow the briefcase was gone in seven minutes; in Denver, 30 minutes. A similar experiment conducted in airports found the briefcase disappeared in only five cities: Denver, Moscow, New York, Paris and Rio de Janeiro.

Awareness of wife assault rising

Statistics indicate that the public is becoming more aware of wife assault, according to the Ontario Women's Directorate, which recently announced the results of its annual survey. (The directorate coordinates a wife assault prevention strategy involving various provincial ministries).

According to the survey, 82 percent of Ontarians agree that men are responsible for stopping wife abuse. The percentage of respondents who consider psychological and verbal abuse as part of wife assault used to be lower for men than for women, but the new survey shows that this difference has ended. Finally, over 85 percent of those surveyed agree that threats, discarding a woman's possessions and keeping her isolated from friends and family constitute forms of abuse.

Despite the improvements shown in the survey, Ontarians must not become complacent, says the directorate, for "we have a long way to go before wife assault ceases to be a major threat to the women of this province." To that end the directorate is now developing brochures and radio ads in over 10 languages.

Newfoundland AIDS committee promotes abstinence

Newfoundland and Labrador's AIDS committee has decided to take a different approach to AIDS prevention than simply promoting the use of condoms. According to a report in the *Toronto Star*, the committee is working together with a local Full Gospel Fellowship group to design a course promoting abstinence. The groups say they prefer to promote abstinence instead of condoms because they are concerned about the high level of sexual activity among the province's teenagers.